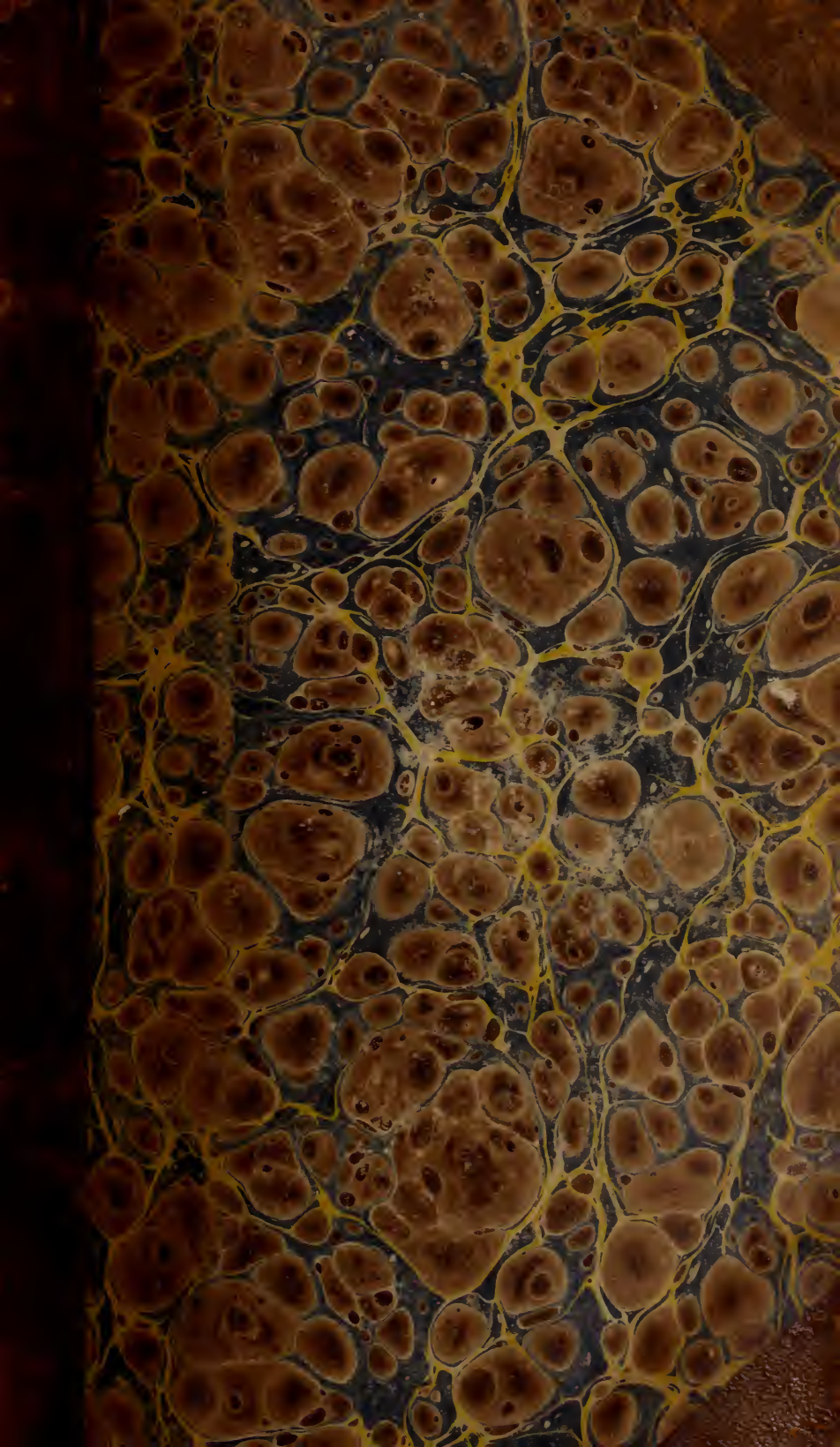
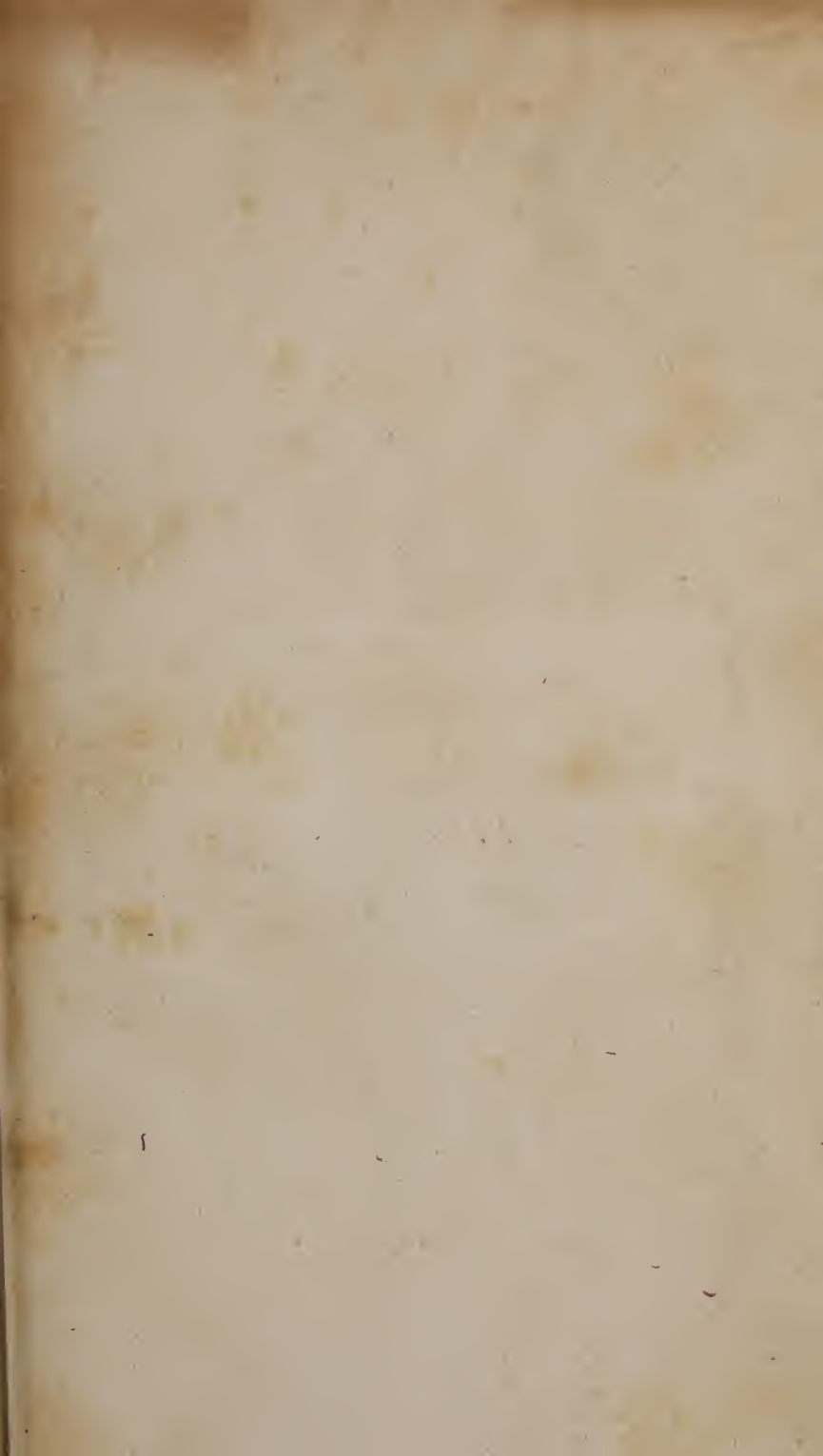
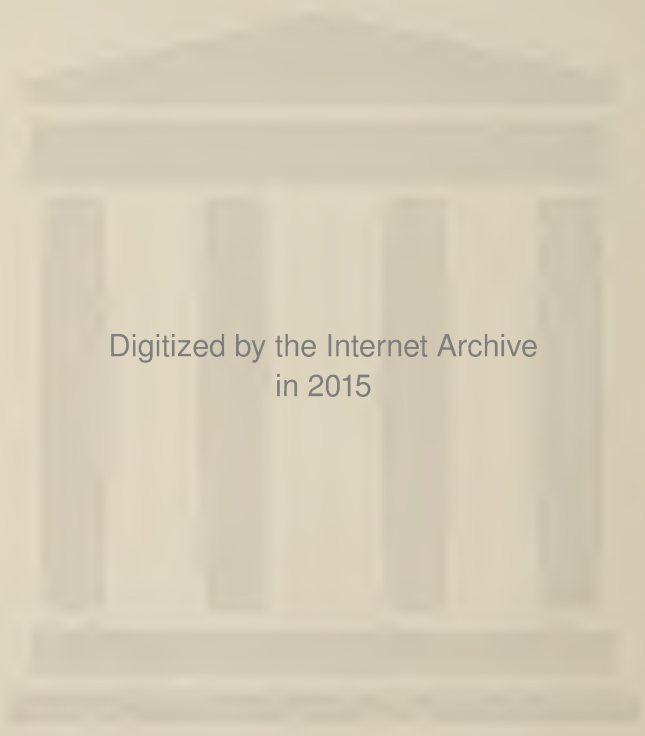




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REVIEW.

COUNSELS AND CAUTIONS. *The Substance of an Address read before the Conference of Baptist Ministers in Massachusetts, at their Annual Meeting in Boston, May 27, 1835.* By DANIEL SHARP, Pastor of the Charles Street Baptist Church. Boston: Gould, Kendall & Lincoln. 1835.

WE are glad to see a pamphlet with the title of "Counsels and Cautions" in these days of high pressure, and of movements headstrong and headlong. We are not certain that any good man can make his voice to be heard by as many as need to hear, in the midst of the confusion and uproar and din which fill the land. Still it is best to speak, for the ears of some may be gained, and good done to them, and they set to doing good to others. We may venture to hope thus much, at least, from the Christian ministry. That ministers *need* Counsels and Cautions as well as other men, ought not—for it cannot with truth—be denied, and it is well when our seniors, in age and experience in the sacred office, speak for such purposes.

The range of topics in the Address before us, is somewhat large, but for the purpose of the author, they have been well brought together. They are also peculiarly *timely*. We beg pardon for the implication conveyed in this last remark; but we shall not be considered, by discerning men, as aside from the truth, when we say, that the tone of piety in the American ministry does much need raising; and that enough has been witnessed in it to justify the cautions given against eccentricity, partizanship, vanity and pride of talent, new views and measures, conceit of superior light, and turning aside from the appropriate subjects and duties of the ministerial office. The remarks of the author upon this last topic,

and on the method pursued by our Saviour, in treating subjects of a civil and political character, are specially seasonable. We would bespeak for them the consideration of such as, unfortunately, have yet to learn, that it is "not their business to manage the world."

"If ministers would be useful in their own particular vocation, they should pursue a prudent course in relation to objects which are not within the appropriate sphere of their labors. There are many questions in respect to our social and political condition, which, from the organized support and opposition given to them, tend to agitate the whole community, and threaten to dissolve the union of the states. An intelligent minister cannot look at these questions without feeling a deep and anxious interest. And yet ministerial prudence requires that he should not become a party to them. It should be his aim to hush, not to increase the storm of human passions—to allay, not to increase the feverish excitement of the public mind. However good the object may be, abstractedly considered, if it be bleuded with political and partizan warfare, the less a minister of Christ has to do with it, in these connections, the better will it be for his own peace and usefulness, and for the harmony and religious prosperity of the congregation with which he is connected.

Such, I believe, was the prudence of the blessed Jesus. He came to save men's souls. He inculcated those principles of justice, purity, benevolence and piety, which, while they fit their possessors for heaven, lay the foundation for the improvement of human society. But while, as a teacher from God, he rebuked all infidelity, immorality and irreligion, he gave no instructions as to the political organization of the state. His own countrymen were in bondage, but he made no appeals exciting them to throw off the Roman yoke. Cesar was a despot, but he did not lisp a word against political despotism." * * * * *

"And as the Master acted, so did his disciples. Instead of interfering with political regulations, which they could not correct, or of arraying themselves against a power which they could not overthrow, they confined themselves to their appropriate duties as teachers of morals and religion. They promulgated and enforced those great principles of sobriety, equity and love, which, working their way into the hearts, and then working outwardly in the lives of men, were sure eventually to undermine the evils which they knew would not yield to their direct attacks, because impregably guarded by the political regulations of a mighty despotism."

In reference to this point, of ministers confining themselves more to their appropriate duties as ministers, we would "show our opinion" a little further. Subjects come before the public, with which they who are entrusted with the dispensation of the Gospel cannot embroil themselves consistently, either with the sacredness and dignity of their office, or with the spiritual prosperity of themselves or their people. These subjects are not strictly doctrinal, preceptive, or experimental, nor relating to the purity or order of the church. Ministers are nevertheless tempted, and in some instances induced, to expend upon them an amount of time, intellectual strength, and feeling, which, if laid out upon their appropriate duties, would greatly accelerate the progress of the Gospel among men. A minister goes into such a subject, in the pulpit or through the press, and a reply is provoked from some quarter. Ministers are as unwilling to be contradicted as other men, and he rejoins. His opponent wishes to have the last word, and takes up his pen *again*. The minister has a *little more* to say; and this draws forth a little more from his opponent. Meanwhile his parochial labors, and the cause of spiritual religion among his peo-

ple, and the welfare of sinners suffer. Before he is aware, he has brought "leanness into his own soul," and either diffused around him a spirit of controversy, or grieved the hearts of God's people by the want of that unction, which should give interest to his labors, and promote the growth of godliness among his hearers. It will cost him an effort, made with bitter repentings and tears, to get back to the point where he began to wander. If he has had the influence with his church, which a minister ought to have, he has some, or all of them, to carry back with him, if possible; and if he succeeds in doing this, at the cost of many confessions and prayers, and entreaties with his church, he may think himself singularly indebted to his Lord and Master, in great forbearance with his imprudence. He finds that he has been in a "snare of the devil," and though he hopes he is now out of it, it is at the expense of large advances, which might have been made with his people in the divine life, and of much real injury to his own conscience and to the cause of Christ. Now, "resist the devil;" "be thou aware of his devices;" "study to be quiet and to do your own business," are among the scripture injunctions, which apply to ministers, touching such subjects. A minister's time is short; his appropriate work vast enough, to take the whole of his time; his account near; his responsibilities "enough to crush Gabriel." Let the men who love to fight, fight; and let those who luxuriate in the excitement of partizanship and controversy, have the satisfaction they seek, all to themselves.

"To all such let ministers say—'We are doing a great work and cannot come down.' Our Master has called us to the engrossing work of preaching the Gospel of Christ. We believe that we are sent to save men's souls, by laboring to bring them to repentance and to the acknowledgment of the truth. We cannot therefore devote ourselves to your objects, because in so doing we should neglect the high interests entrusted to our care. When a minister is invited to engage in any undertaking, or to join any voluntary association, he should ask himself—Will my acceptance of this invitation withdraw me from my appropriate duties? Will it injure my character or weaken my influence as a minister of Christ? If he has reason to believe that such would be its effect, although the object in itself may be laudable, he should decline—acting on the principle, that although all things may be lawful, all things are not expedient."

"We will give ourselves continually to prayer, and to the ministry of the word," is a resolve apostolic and becoming, and action on it will certainly be blessed.

We like Dr. Sharp's definition of fidelity. *Fidelity* seems lately to have become synonymous, in many minds, with calling hard names, denunciation, giving overdrawn pictures of human turpitude, impeachment of motives; in short, with ingenuity and extravagance in severe speech-making. It is well to call men to consider that it enters into genuine fidelity, to be followers of Christ in all things pertaining to the *spirit* and *manner* of doing duties. This latter topic is a fruitful one, and from the spirit and good judgment shown by Dr. Sharp in the Address before us, we should anticipate with pleasure a more full discussion of it from his pen.

We must be indulged in a word more. We think it a matter of special importance, that there be cultivated by ministers a cautious and prudent spirit, in the diligent and prayerful study of the great rules of ministerial conduct laid down in the word of God. Ministers are in danger of being so much occupied with teaching others as to overlook the instructions of the Bible, particularly written for their own admonition. A more close acquaintance with Paul's Epistles to Timothy and Titus, for example, and more praying over them, and praying them into their hearts, would be eminently protective from mistakes and errors, and would ensure to our churches a better state of prosperity. A minister should be careful to get his knowledge of duties and his impulses in their performance, not from men who "live, move, and have their being" under the high pressure of human excitement; but in the communion with Christ to be had in the closet, and in the prayerful study of his good Word. And his desire should be, not for the spasmodic action which comes of excited passions, but the steady, healthy, efficient operation of humble, heavenly-minded, Christian principle.

INSTRUCTIONS OF THE BOARD TO THEIR MISSIONARIES BY THE
CORRESPONDING SECRETARY.*

Beloved brethren and sisters,—

For the occasion which has called us together at this time, we offer to God our devout thanksgivings. We recognize in it, and in every similar occurrence, a fresh manifestation of his unchanging purpose, who has given to the Son for a possession the uttermost parts of the earth. It would be the privilege and the gracious operation of Christian faith to rely steadfastly on the divine word, if unaccompanied with tokens of actual fulfilment. And such has been the requisition of Divine Providence in generations gone by. But, blessed are our eyes, for they see; and blessed are our ears, for they hear.—The recurrence of scenes like the present reminds us of our high obligations to God in another, more private though not less affecting view. To the Board of Foreign Missions, in whose behalf I now address you, has been granted the privilege, in common with other honored instruments, to be *employed* by God in fulfilling his "declared decree;" and at every new impulse and every degree of advancement towards the completion of the work, wherein He deigns to employ our humble agency, our consciences and our hearts alike impel us to give him new praise. We tender our unfeigned thanks to God no less on your behalf. For several years, and, in some instances, from the first hour of your spiritual life, you have desired to make known among the heathen "the riches of the glory of the mystery hid from ages and from generations." That first and warmest desire of your hearts is about to be ful-

* For the names, &c. of the missionaries, see our last number, p. 419.

filled. The Spirit of God, we trust, gave it being and constancy. The Word and Providence of God approve it and give it effect. The Board, after careful and free investigation of your Christian character, your qualifications for missionary service, your motives in aspiring to a work so arduous, yet so honorable, and the providential circumstances sustaining or embarrassing the design, have accepted you as missionaries of Christ to the heathen under their mediate direction; and it only remains, prior to your departure to your respective fields of labor, that I give you a few parting words of counsel, and renew to you, collectively and individually, the assurances of our affection, our confidence, our zealous co-operation, and our unceasing prayers.

Before suggesting, however, the objects and considerations which we deem especially worthy of your regard, I would briefly advert to some favorable circumstances under which you are to prosecute your voyage. I refer particularly to the fact that our friend and brother, the Rev. Amos Sutton, is expected to embark in the same vessel with you, and that, during the several months of your outward passage, you will have continued opportunities to confer with him respecting the labors, the responsibilities and the encouragements peculiar to the Christian missionary, and to derive from him, as one who can give the results of a protracted service in a heathen land, important lessons respecting either your personal efforts or the general advancement of the Missions in which you are to engage. You are doubtless aware of the interest he has exhibited in the establishment of the proposed Mission among the Telingas on the Madras coast. Himself a missionary, toiling for years in the very midst of abominations of heathenism of the most revolting character, and on the extreme limit of missionary effort,—as he looked forward over the vast region extending southwardly to the city of Madras, and marked the destitution of the millions who crowd its whole extent, his heart deeply commiserated their condition, and constrained him to cry out to his American brethren, Come over and help us. The solicitude which he has thus manifested, for the establishment of an American Mission on that coast, is a token of the interest which he cherishes in the progress of the missionary cause at large, and a pledge that he will uniformly be prompt to impart, as you may give occasion, the best results of his experience, and ripened judgment. We are happy in thus assuring you of his friendly regard. You will not, we trust, be negligent to secure the full benefit of frequent consultation with him.—I have the pleasure of referring you to another arrangement of Providence, which will enhance the interest of the voyage, and may be highly available to your individual good and the general advantage of the Missions of the Board. You have already been apprized that the Rev. Howard Malcom, one of the members of the Board, has been requested to visit our missionary stations at the East, and will go out in the ship which conveys you. It is our fervent prayer, and confident expectation, that the months which you will

enjoy in his society, while on your way, or subsequently to your arrival at your appointed spheres of labor, will not be suffered by any of you to pass away unimproved, but that you will sedulously endeavor to derive from him all the aid, in entering on your work, which his long experience in the duties and trials of the ministry, and his enlarged views of Christian philanthropy and Christian obligations so well enable him to bestow.

I cannot fail to allude to one other circumstance, the *number* of brethren, whether missionaries of the Board or attached to the Orissa Mission, amounting in all to twenty-one, who are permitted to go forth together in company and for a season to offer their united prayers, and share their mutual counsels and encouragements. May we not hope that the Lord Jesus Christ himself will be present with you, and that by daily communion with him, and holy converse one with another, you may be prepared, before you separate, to enter on your respective labors with the more matured wisdom and the firmer purpose, with purer principles and a more exclusive trust in God.

The circumstances under which you are to begin your several services, are also just cause of congratulation. Those of your company, who are expected to commence the proposed Telinga Mission, and to rear the cross of Christ along an extended coast of nearly 600 miles, and among a dense population of at least 6,000,000 of souls, to whom no hand, with scarcely an exception, has ever extended the precious word of life, will nevertheless be measurably relieved of the anxieties and perils usually attendant on the incipient measures of a new mission. In accordance with the kind wishes of Mr. Sutton, as well as the best judgment of the Board, you will accompany him to the scene of his former labors whither he is about to repair, and will *thence* take your departure for the permanent seat of the Mission, after free consultation with him and our missionary brethren at Calcutta in selecting the most promising field for your labors, and when you shall have completed the necessary arrangements preliminary thereto. To the brethren who are destined to Burmah and Siam, and eventually China, I have also the pleasure to remark, that while you are called from the society of Christian friends in your native home, you will soon find yourselves welcomed and sustained by tried friends in the home of your adoption. Our beloved missionaries who have gone before you, and whose faithfulness has been approved by years of patient toil among the heathen, will be prompt to extend to every one of you, whatever their own experience shall have taught them you may need. They will, we doubt not, anticipate, so far as shall lie in their power, your every want. They will approve themselves your brethren in all things, in word and deed. We would especially remind those who have been appointed missionaries to China, that the circumstances under which they will make their first efforts, towards the evangelizing of that vast empire, will be as favorable as any which could with reason be anticipated at any other time, and in any other location. You

are to be stationed, primarily, at Bangkok in Siam, the seat of the Siam Mission, where you will be associated with brethren laboring for the same general object, and one of them specially devoted to the preaching of the Gospel to the Chinese; where a Chinese church has already been constituted and free opportunity is enjoyed to labor for its enlargement among the thousands of their countrymen who resort to that place; where, too, you will be furnished with all facilities for acquiring a knowledge of the Chinese language so far as they exist elsewhere, and may advantageously qualify yourselves to impart the Gospel to the countless multitudes who speak it, whether in the immediate vicinity or in China itself, as Divine Providence may open your way.

But while we congratulate you on the auspicious circumstances attending the commencement of your missionary life, we cannot forget the years which are to ensue, and the occasions which will inevitably arise to call into action and make full proof of the strength of your faith, the constancy of your love, your firmness of purpose, your meekness and gentleness; in a word, your Christian character and the grace of our Lord Jesus Christ. It is no ordinary service, my brethren, to which you are called. Viewed in its most obvious relations, it bears the aspect of an enterprize difficult and momentous. Surveyed in its more retiring features, it makes none the less demand for energy and circumspection. I will not attempt to detail what these will prove to be with you respectively. They must be modified greatly by individual character and the unforeseen providences of Him who worketh all things after the counsel of his own will. It is enough that trials will *come*, and that the most faithful admonitions which we can address to you, in this our last direct opportunity, will not be unseasonable, and, as we trust, not in vain.

And, in the first place, dear brethren, ever bear in mind, that the great object for which you are now sent forth, is *to make known among the heathen the Gospel of our Lord Jesus Christ*. By the preaching of the word, whether in the *zayat*, the thronged street, by the river side, or on the borders of the jungle,—by the dispersion of tracts and copies of the sacred Scriptures, entire or in choice portions, by the establishment of schools, the introduction of the usages of Christian society, the living exemplification of the benign influences of Christian faith, by whatever means the providence and word of God shall furnish to enlightened judgment and true philanthropy, your aim and efforts will *always* be to impart to as many as possible, and in the most effective way, all the counsel of God. This is your appropriate, your delightful, your most beneficent work. Whatever is disconnected with this, or subserves it in an insignificant degree, you will esteem as no concern of yours, further than necessity shall require; though, in determining the relations of any subject to the main design of your mission, you are always to exercise an enlarged and sound discretion.

Of the *manner* in which you are to fulfil the work thus assigned

you, all which it is now necessary to say will respect the *simplicity* and *fidelity* of your ministrations. You are to preach the *word*, the *unadulterated word*, the preaching that *Christ* bids you. You are his ambassadors; you speak in his name; you are to make known his will. And he has expressed his will. The doctrines which you are to inculcate, he has distinctly taught: the precepts which you are to enforce, he has expressly enjoined: the consolations which you are to administer, and the hopes which you may encourage, he has fully announced. Beyond or aside from these you are not to venture. Here you have no discretionary power.

The importance of observing these suggestions it were easy to illustrate, by referring to the sad consequences which, in different parts of the world and at numberless times, have resulted from departure, in preachers of the Gospel, from the simplicity of the faith. Actuated they may have been by the purest intentions, and confident of securing a readier admission of divine truth to the hearts of the unevangelized or the disputatious, by accommodating it to their peculiar habits of thought and expression,—they have, nevertheless, verified in all cases, the monition of the Apostle, *The foolishness of God is wiser than men*. But we prefer to rest simply on the authority and the explicit requirement of your Lord: we refer you to the terms of your commission as ministers of Jesus Christ: we remind you of your own most solemn engagements: we point you to the dread tribunal, at which you are one day to account. If at that day it be found that you had not honestly discharged the high trust committed to you for the salvation of the heathen, if it then appear that you had kept back aught of the precious truth which you professed to give entire, or had added to the words written in the Book of God, your condemnation must be appalling in the extreme. Whatever the misapprehensions, the follies, the crimes, the wretchedness and the irreversible doom of countless multitudes, influenced in successive generations more or less directly by the character of your ministrations as first promulgators of Christian doctrine, all will appear in due order and relation to aggravate the betrayal of your trust: your guilt being graduated not exclusively according to the evils you had directly inflicted, but no less by the benefits which your peculiar position at the fountain-head of opinion and feeling, had put it into your power to send forth, through all the channels of life, for many generations.

These remarks are designed to bear as directly on the simplicity as on the faithfulness with which you address the doctrines of Christianity to the understandings of the heathen. We cannot, indeed, separate one from the other. For, though you may teach *every part* of the doctrine of Christ, you cannot teach it with due fidelity, if you fail to give it its native directness and force. And these will not be given, if your speech and preaching be with enticing words of man's wisdom, and not in words which the Holy Ghost teacheth. Be careful, then, my brethren, not only to preach

all the preaching that Christ bids you, but to preach it *as* he bids you; with the same freeness, and the same limitations; with like directness, and like gentleness; in like order and proportion. And though to some the Gospel may appear to be foolishness, and to others a stumbling-block, make no change of its matter or its method. To them who are called, it will be what it always has been, "the wisdom of God, and the power of God unto salvation, to every one that believeth." These suggestions you will keep in mind, whenever you are prompted to make special endeavors to adapt your style of address to oriental modes of conception and representation. Into whatever language the Bible is translated, and in whatever tongue the Gospel is preached, it is, and must be, unalterably the same. God designed it, just as it is, for all nations. He purposed that it should be preached to all, just as it is. He adapted it alike to the capacities and the wants of all. And so long as sin is in all men essentially one in principle and character, and salvation is by faith in one only, even Jesus Christ, just so long must repentance toward God and faith in Jesus Christ be urged for the unconditional exercise of all men, without variation or intermixture from any human system or policy whatever. To these principles you will pay unquestioning and unalterable regard. The Board, in whose behalf you go abroad to the heathen, expect it of you; the church of Christ universal, expect it; the Lord Jesus himself, whose ministers you are, requires it at your hands.

I have stated, summarily, the work which is entrusted to you, and the manner in which it is to be performed. The occasion calls for a few suggestions relative to *hindrances* which may threaten to enfeeble or embarrass your exertions, and to impair, if not wholly to preclude your success.

And, first, the debilitating influence of the climate. I speak of this not so much with reference to the prostration of bodily strength—though this too will claim your wakeful regard—as in view of its unfavorable bearing on the mental powers. Beware lest your *mind* become inert. Let it never lack its appropriate employment. See that it work steadily, even when it will not move free. Consult not so much your solicitude to effect great results, as your duty to do something. Let every day have its appointed service, and every day witness your conscientious attention to it. And should it be your lot to accomplish but little, let it be manifestly chargeable not to a want of patient industry, or to unskillfulness of method, but to the sovereign will of God.

In discoursing to you in these terms, I trust I am in no danger of being misunderstood. Suggestions of this nature you will ascribe, not to a peculiar solicitude respecting you, more than for any individual in like circumstances; not to any distrust of your intent to carry forward your work with the highest possible efficiency to the very last moment of life; and least of all to an impatience that would urge you to measures, which could only defeat their object by precipitating your death. My simple design is to

put you on your guard against a tendency, to which all are alike exposed, and to press on you the desirableness, existing in all enterprizes, but most emphatically in the missionary cause, of securing the full benefit of system, promptitude and constancy. Study then to counteract, as far as may be, the unfavorable tendencies of the climate under which you are to labor. Ascertain by what methods of life you can secure for the Missions to which you are appointed, the greatest amount of available power; and strictly adhere to whatever course of discipline shall be found most conducive to this important end.

Beware, 2dly, lest a growing familiarity with the wretchedness which it is your object to relieve, weaken your Christian sympathy, and lead you to relax, unconsciously, your remedial exertions. On your arrival, and probably for succeeding months, perhaps, for years,—we fervently pray it may so prove—your hearts will glow with generous compassion for the multitudes of ignorant, corrupt, idolatrous pagans who will throng you on every side, and whose recovery from present degradation and eternal death, you will see to depend on the promptitude of the succor which you only can bestow. But it is not in the nature of man, to be thus deeply moved without exposure to alternation. It would be strange indeed, if the time should *never* occur, when you would need to recall your earlier impressions of the pitiable state of the heathen, and their claims on your tenderest sympathies and self-sacrificing toils. You will be especially exposed to this decay of Christian sensibility, if your labors fail of that measure of success which you had anticipated.

Apprised of this liability to become indifferent to scenes, when familiarized to the eye, the bare recital of which had been wont to fill you with overpowering emotions, be assiduous to cherish that compassionate spirit, which first moved you to care for the heathen. Let every new discovery of their vileness, be felt as a new appeal to your pity: the more you discern of their need, the more ardent be your zeal to relieve it: the longer you are permitted to toil for their salvation, the more strenuous be your efforts that no moment be lost. And when your last moment shall arrive, and all shall have been done for the heathen, that will be done by you, and your heart shall feel how trivial its amount, compared with what will remain still unattempted, see that there be no cause of self-reproach, in the flagging of your zeal in the work, or in the irresoluteness of your endeavors to bear it onward.

And this suggests, 3dly, the importance of your guarding against the discouragement usually resulting from limited success on one hand, and the frequent contemplation of the vastness of the work to be effected, on the other. The hour may come, and we can scarce doubt it will, when in view of the wide-spread desolations of heathenism, and the feeble array of human instrumentality for their removal, and the swift flight of time, and the apathy so deep, as it would seem, and so general among those who should press forward to share in your toils,—the hour may come, when, with

these appalling facts standing out before you with a distinctness you can now scarcely apprehend, your hearts will be ready to faint within you, and your hands to fail. For the approach of such a time as this, we trust you will ever stand prepared. In regard to those who may refuse to share in the peculiar labors of the Christian missionary, you will be prompt to repel every unkind suspicion. You will exercise the charity that hopeth all things, and judgment you will commit to Him, who knoweth what is in man and judgeth righteously. You will also bear in mind, that it was the voice of Divine Providence addressed to you as *individuals*, which called you into the missionary field, and that in obeying that voice you consulted not more the convictions of duty, than your deliberate and free choice, regarding it as a privilege, and not merely a requirement, that you should preach among the heathen the unsearchable riches of Christ.

At the same time, you will remember, that the part to be performed by you, is distinct from the work that belongs to God. You are not to convert a single soul. You are not to *command* the attention of a single mind. You are responsible simply for the appropriate inculcation of divine truth according to your ability, with humble deference to the will of God respecting the measure of your success. This is equally true whether we speak of few or of many. In the prosecution of your work, though almost illimitable, the process from beginning to end must be essentially the same. The dependence of the agent on divine efficiency is alike real and irremoveable. In *all* cases we must wait on the operations of a power, of which it would be no less unphilosophic than unscriptural to speak of the greater and the less. Be not then discouraged in contemplating the vastness of the work in which you are engaged. Your progress may indeed be slow, and scarcely perceptible. Your bodies may be laid in the grave before the structure shall rise complete in its proportions, and in all its amplitude. Your labors will not be the less indispensable, nor the less beneficent. Your position and that of your coadjutors will closely resemble the circumstances of the earliest Christian fathers. Like them you will stand, in respect to India and China, at the very opening of the Christian era. Like them, you are to speak in tongues familiar to half the world: and the views of Christianity imparted by you, will have a formative influence on the character and destiny of unnumbered millions in all generations.

A 4th topic on which I deem it my duty to say a few words of friendly admonition, derives its importance not so much, I trust, from a liability in you to fail in respect thereto, as from the lamentable consequences which would unavoidably follow, were the evils to which I allude, ever permitted to find place among you. Who, indeed, could estimate the disaster, which would threaten that missionary station, and all the interests involved in its proper maintenance under the guidance and blessing of the Holy Spirit, into which had thrust itself the spirit of jealousy and strife! Who could understand the amount of evil which such a spirit, existing

among brethren bound together by the most sacred ties, and laboring together for an object of incalculable interest, would send abroad, not merely through communities most nearly allied to them, but throughout the Christian world, and along the whole range of missionary operations in heathen lands ! And who, I may add, would not tremble at the thought of incurring the vast weight of guilt which would assuredly rest on the individual, however unthinking he may have been, who, sent forth in the sight of all men to inculcate and exemplify among the heathen a system of humility, meekness and love, should make the very opportunities for their fullest development an occasion for the display of pride, resentment and hatred ! God forbid, my brethren, that this sin should ever be laid to your charge. Remember the saying of your Lord, "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Should it ever happen, that any one of you become, I will not say alienated but, distrustful towards your brethren, or tempted to imagine that your opinions, your labors, or your character do not receive due consideration from those associated with you, near or remote, suppress, I entreat you, the first risings of every such sentiment,—be reconciled to your brother,—rejoice in that you are made low. But we are persuaded better things of you, beloved brethren, though we thus speak; and better things of those who shall be fellow-laborers with you: and we have hope in God, who is not unrighteous to forget your work and labor of love. We cherish a confident assurance, that every succeeding year will bind you together in closer bands of Christian affection; that your trials and your joys will alike be shared with ever increasing good-will; that your oneness of object and principle will ensure harmony of plan and concert in action throughout the period of your labors among the heathen, and that the only strife among you will be, who shall most resemble Him, who came not to be ministered unto, but to minister and to give his life a ransom for many.

It is proper to remark, in this connection, that the Board deem it a highly important principle, and one which they expect will meet with invariable observance from the missionaries in their employ, that in devising and carrying into effect such measures as may best promise to further their great design, no one will consider himself at liberty to pursue a course not sanctioned by the general voice of the Mission with which he is connected. The immediate object which he may have in view, may be truly desirable, the means suggested by him may ultimately receive the approval of the Board: but no incidental evil that could result from delay, however distinctly foreseen, would justify an individual in waiving the principle I have stated; no advantage to be gained by immediate action, could counterbalance the sacrifice of harmonious counsels, and the dangers which might arise from precipitancy and self-will.

The only remaining suggestion which I need to make at this time, in regard to hindrances which might impede your work, re-

spects the uncalled for interference with the civil or political relations of the governments under which you live. Remember at all times and in all places, you are ambassadors of him who has said emphatically, *My kingdom is not of this world*. The doctrines and precepts of Christianity, as given in the oracles of God, you will not hesitate to inculcate and enforce in the hearing of all men to whom you gain access. You will not shun to declare before kings and princes all the counsel of God. At the same time you will be cautious to give no offence further than the faithful discharge of your appointed service shall unavoidably create. You will study to live a quiet and peaceable life in all godliness and honesty, rendering tribute to whom tribute is due, and honor to whom honor; being subject to all that are in authority, not only for wrath, but also for conscience' sake.

The hindrances to the efficient prosecution of your work which I have mentioned, affecting your fitness for labor, your interest in the object, your freedom from discouraging fears, your mutual co-operation, or your avoidance of all unnecessary connection with civil or political affairs, are obviously such as are subject in a great degree to your own individual control. It is for this cause I have directed your attention to them. Other embarrassments may arise; obstructions almost insuperable may lie in your way; you may be plunged into difficulties from which no earthly power can extricate you; you may be cut off from your labors by some interposition of Providence which it is equally impossible to obviate or foresee: for these the only preparation we can now suggest, is faith in God and deference to his will. But the evils against which I would set you on your guard, are essentially of a different nature, and for the manner in which you meet and counteract them you will be held responsible, not by the Board of Foreign Missions merely, or the Christian world at large, but more especially by Him, whose Gospel you are to publish to the heathen, and who is both your Lord and ours. In his name I would solemnly renew the charge, which I have thus far addressed to you in behalf of the Board. As his servant, entrusted by his providence with the duty of ushering you into the work to which he has called you, and of acquainting you of the manner in which he would have it performed, and the necessity of your providing against the dangers which may threaten its advancement, I would again, with all earnestness, yet with sustained hope, bid you, in Christ's name, take heed to yourselves, and see that your efficiency in his service be not checked by aught I have mentioned within the bounds of your influence. Bear in mind also, that the dangers adverted to are of a general nature, and that the varied and numberless forms in which they will steal upon you, will require an ever-wakeful vigilance to detect, and the readiest promptitude to repel.

I have only to remark in passing, that whatever obstructions may impede your work, and whatever success may crown your exertions, the Board will expect to be distinctly and seasonably apprized by you. They wish to know, indeed, all that may essen-

tially concern the progress of the Missions to which you are assigned, and which may enable them the more judiciously to apply the means entrusted to their management, for the furtherance of the general cause. Your communications of this nature will not fail, we trust, to be frequent and full; and if at any time you shall feel desirous to impart to the Board, concerns of a more private and personal bearing, as between friend and friend, it will be our privilege to be partners of your sorrows, and helpers together of your joy.

There is another class of subjects which claim our notice, on the present occasion, and should ever share your best thoughts and most strenuous endeavors. I refer to the relation which, as *individuals*, you sustain to the Saviour of men, your dependence on his Spirit for the growth of the Christian graces in your *own* *souls*, as well as for the success of your labors for the salvation of the heathen, your need of habitually repairing to Him for the culture of those qualities physical, intellectual, and moral, which are essential to the right prosecution of your enterprise, and your liability to undervalue and neglect the means, which in ordinary cases have been proved the most efficacious in the promotion of a deep, fervid and consistent piety. That you cannot rely with safety on the favorable action of your peculiar circumstances, for the maintenance of such a piety as this, is obvious to very slight consideration. There is nothing in the situation or the employment of the missionary, which can of itself impart or quicken a single grace. It is not in the nature of any mere circumstances to effect what the Saviour has kept in his own power. Even the right application of the means he has prescribed, avails solely as he gives them efficiency. I am aware that the circumstances in which you will be placed, will give ample *scope* for the development of the Christian character. Occasions will undoubtedly arise, if they may not be said to abide permanently, when, *if you will*, you may advance rapidly in resemblance to our blessed Lord. But you will not need to be told, that opportunity does not ensure improvement, or that occasions demanding great effort may only serve to expose imbecility or recklessness. The means which Christ has designated for the culture of personal piety, must be familiar to you all, and have already, I trust, been faithfully employed. My only object in alluding to them, has been to warn you against imagining that any the less diligence in the use of them, will suffice for your Christian steadfastness and advancement in the scenes which await you: and to apprise you of your exposure to become earthly-minded, and estranged from your Redeemer, instead of growing in devotedness to his cause according to the increasing urgency of its demands upon you from year to year. How great this exposure is, we cannot of course determine. But if it exists in any degree, which none can question, it claims your most serious regard. Not only is your own peace, and your final salvation dependent on your vital and abiding union to the Lord Jesus, but in a very manifest degree, your fidelity in the work committed to

you, and the nature of its results as it respects the heathen. On this we shall rely most confidently, under God, for the conscientious husbandry of your time and strength: this will best secure the permanency of your interest, in behalf of the wretched beings whom you seek to relieve; this will most effectually sustain you in seasons of discouragement and despondency: this will prove your surest safeguard against mutual distrust and disunion: and be your strongest preventive to ill-advised intermeddling with interests appertaining exclusively to this world. This, in short, will most assuredly bring down the blessing of Almighty God on your labors of love, and, so far as human instrumentality can ever avail, will save both yourselves and them who hear the Gospel from your lips, or witness its power in your lives. Cherish, then, with all diligence the spirit of piety. Faithfully avail yourselves of all approved means to ensure its uniform and vigorous growth. Regard the maintenance of the love of Christ in your souls as a duty no less indispensable, than to impart the gospel to the heathen as connected, indeed, indissolubly with the proper discharge of this trust,—and esteem the frequency and nearness of your communion with him, as the measure and the earnest of your success. What else, indeed, but the presence of Christ, and the rich communications of his grace, will adequately sustain you in the enterprise now before you. Separated from all which you hold most dear in your native land, from the refinements and charities of civilized life, from the blessed institutions of Christianity, and the delights of Christian intercourse, from friends and kindred and home, you go forth to the dark corners of the earth, filled with habitations of cruelty; you become residents and associates with beings lost to almost every sentiment of virtue and religion: exposed to continual contradiction and reproach, if not to violence, you spend your days in toil, under a burning sun, and your nights in watchings: you die on heathen ground, with few to administer to your expiring moments, or render to your remains the last sad offices of friendship. But, thanks be to our God, you go not forth alone. The Lord Jesus Christ himself will bear you company. *Lo, I am with you always, even unto the end of the world.* On him you may cast all your care; to him you may resort in every time of need. His grace will be sufficient for you. And when the hour of your departure from all your privations and toils and sorrows shall draw nigh, he will enable you,—it is our prayer and cheering hope—to exclaim with the Apostle, *I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.*

It is the direction of the Board, that with leave of Providence, you embark to-morrow morning in the ship *Louvre*, for *Calcutta*, and may He whom the winds and the sea obey, give you safe and swift conduct to the desired haven.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c., should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Building, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

JOURNAL OF MR. WADE.

The following extracts from Mr. Wade's Journal, on board the ship *Cashmere*, which has been lately received, relate chiefly to particulars not mentioned, or slightly alluded to, in the joint narrative of the missionaries published in our number for July. They will be read with the deeper interest, as illustrative of the feelings common to missionaries on quitting their native land, and particularly in reference to those who have but recently left our shores.

July 2. This was one of those days, of which there are a few in life, wherein joy and sorrow are so strangely intermingled that they promote each other, and harmonize so well that they seem to be but one and the same emotion. It was a solemn, happy, painful season, when several hundred of our dearest friends and the dearest friends of the mission stood weeping on the wharf, and the missionaries were leaning over the vessel's side, singing, "Yes, my native land, I love thee," while the sailors were spreading their canvass, and loosing one halser after another, until the last one which bound the vessel to our native shores was gradually paid out and we began to move off. Thus, thought I, dear relatives and friends stand around the bedside of the dying, while the

cords of life are giving way, and the soul is launching into the vast ocean of eternity.

3 and 4. Have as yet made very little progress in the long, long voyage before us; the wind has been very light, and mostly ahead; have had one very rainy night, and were much incommoded by the leaking of the deck. The young missionaries suffer, as was to be expected, from sea-sickness; but they still sing,

"Bear me on, thou restless ocean,
Let the winds my canvass swell."

Have prayers together at evening, and blessing at meals.

6. This is our first Sabbath on board the *Cashmere*. I thought of the Sabbaths which we spent amidst crowded assemblies in various cities and villages, during our visit to our native land, which perhaps I should have enjoyed *too much* to have allowed me cheerfully to forego them, and exchange the blessings and privileges with which they were fraught for the moral destitution of a heathen land again, if there had not been some drawbacks. These drawbacks were, being obliged constantly to make addresses myself, when other ministers sat by, who I knew had abilities superior to my own, and being obliged always to speak on the same topic, part of which, particularly the customs of the heathen, became to me quite stale; besides

these, the constant excitement, press of company, fatigue of travelling, &c. &c. made me long for retirement; and now we have it. To-day when the time came for worship, I found only our own little company, with the officers, and that part of the crew whose watch was on deck. It was so different from the assemblies I had been accustomed to address, that I could hardly make it seem like preaching. My text was, "The Lord is nigh unto all them that call upon him; to all that call upon him in truth."—Ps. cxlv. 18.

7. Observed this evening the monthly concert of prayer, and was happy to observe that the captain, supercargo, clerk, and one of the officers attended during the whole service. O may we be the means, during this voyage, of bringing all the unconverted on board, to the feet of Jesus. If we can have faith, and an effectual fervent spirit of prayer, and are diligent in the use of the means which God himself has appointed, the work will be done, and these undying souls, now in their sins, with the wrath of God abiding upon them, will be delivered from the awful pit of hell, and be raised to seats among the redeemed of the Lord in heaven. It was pleasant and encouraging to think that this evening many Christian assemblies are offering up special prayers on our behalf. O God, may their united, fervent prayers for us prevail with thee, both in respect to the prosperity of our voyage and the success of our labors among the heathen. May God be with us, for he is our *all in all*.

13. Another Lord's day has come and we have just got through religious exercises on deck. The services were conducted by Dr. Bradley. He gave us an excellent address, on the obligations on all who hear the Gospel to publish it to the heathen. The address, though originally designed for an assembly at home, was adapted to the congregation on board, as most of us were going among the heathen for the express purpose of publishing the Gos-

pel among them. His arguments were weighty; such as ought to make every *anti-mission Christian* tremble. Having obtained the consent of the captain, we distributed several tracts among the sailors after service, which they received in a manner that encouraged the hope of their reading them attentively.

20. During the last week we have been beset with calms, and have advanced but little in the long voyage which is before us; and I fear we have advanced still less in our journey towards heaven. O, when shall we get to that state that we shall be continually looking out for the wind of heaven, the influences of the Holy Ghost to keep us on our way to God, with the same earnestness that we wait for favorable breezes to waft us forward, day by day, until we reach the port to which we are now bound. In a calm, the ship is still, the sea is quiet, we can eat, sleep, or walk about without inconvenience, and we should be quite contented to have it continue calm, but that we are making no progress. Is there not here also a resemblance to spiritual things? When it is calm with the soul, when there are no trials without, and no anxieties within; all is quiet, and we are prone to be content with that state; but the question should arise, Are we getting on? Do we get any nearer God and heaven? What are considered by us as deep afflictions, often help our progress in the divine life. As said the poet,

"But more the treacherous calm I dread,
Than tempests bursting o'er my head."

Or, as the Holy Ghost saith, "If ye endure chastening, God dealeth with you as with sons." And again, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." We have just been listening to an interesting discourse, delivered by brother Dean, from the three first verses of the chapter of John which begins with, "Let not your heart be troubled;

ye believe in God, believe also in me." The encouragements which are afforded to, and the hope set before the Christian in the gospel of Christ were placed before us, and the obligations which such encouragements and such a hope imposed upon us were urged, and the impenitent were invited to come to Jesus, and share with us in our glorious prospects.

Aug. 4. Ah, how fast time passes; fourteen days are past since I wrote in my journal, and it seems scarcely four days. The time has been spent upon my Karen Dictionary, and my mind is so interested in it that I scarcely know how time passes. I hope to complete it during the voyage.

24. Last Lord's day the officers and some of the sailors again attended worship on deck, and we were happy to-day to see them again, also an increased number of the crew, for on no one Sabbath have they all been present. Brother Vinton preached, and seemed to have in some measure the assistance of the Holy Spirit.

31. To-day there was too much wind and sea to make it convenient to conduct religious services on deck; having therefore obtained the captain's consent to invite the men forward into the cuddy, we assembled there. Brother Dean preached on the subject of looking to Christ and to him alone for salvation. Solemnity prevailed, and I hope the little cloud which seemed to be discernible last Lord's day, is increasing, and that we shall ere long have a shower of divine grace.

Sept. 14. Although not permitted to spend the Lord's day in the house of God among our Christian friends, we have great cause for thankfulness for some refreshing seasons on board ship, while we assemble together for divine worship. The Psalmist says the Lord prepared a table for him in the wilderness; and we can say, the Lord prepares a table for us on the great and wide sea.

EXTRACTS OF A LETTER FROM MR. WADE.

Ship Cashmere, Nov. 21, 1834.

Christian Deportment of the native Christians.

The native Christians have given us much comfort. The Karen, you know, was so humble, steadfast and zealous in doing good while in America, that we might almost literally say, he was unblamable and unrebukable before God and man; but the grace of God has abounded in him more and more, particularly during the revival with which we have been favored. The Burman, you are aware, did not at all times appear so well; but it was with great satisfaction that I saw him coming into my cabin one day, with humility and penitence depicted on his countenance, and heard him voluntarily acknowledge how unworthy he considered himself of having a place among the disciples of Christ, mentioning particularly his ingratitude for all the kindness which we and the disciples in America had shown him. The feelings exhibited by him on this occasion were indeed such, that Mrs. W. and myself had more decided evidence of his real piety than we had ever before obtained. He has several times since talked over the same subject, with tears. He has also had much feeling and unction in his prayers. And here I would observe, that I have had the natives come into my room once daily for prayers, at which times I have read a portion of Scripture, and we have taken *turns* in offering prayer. They have also been present generally at our devotions in English, and particularly on the Sabbath.

Remembrance of American friends.

Dec. 3. We *think back* with great pleasure on the friends of different cities and villages with whom we had the happiness of becoming acquainted, and feel *very* thankful for all their acts of kindness to us, and the interest they took in the great work in which we are engaged

among the heathen. I shall be happy to receive letters from them all, but shall not be able to write to one in twenty of them, without taking a great portion of my time from missionary work. Indeed, my health will require that I should write but little, as this employment seems particularly to aggravate the complaint on account of which I was obliged to return home. However, I shall *try to answer* the letters of friends as long as practicable.

EXTRACTS FROM THE JOURNAL OF
MR. DEAN.

It was recently our painful duty to announce the death of Mrs. Dean, as communicated in a letter from Rev. J. T. Jones, at Singapore. The journal of her bereaved husband, since received, furnishes a few particulars of the afflictive event. After mentioning the birth of a daughter on the 13th Feb., Mr. D. gives the following

Account of Mrs. Dean's illness and death.

Singapore, Feb. 23, 1835.

This to me has been a dismal day. My dear Matilda, who, since the birth of our little one had given us encouraging hope of a speedy restoration to perfect health, has been taken seriously ill with an affection of the head, which at intervals produces some signs of mental derangement. Still I trust the Lord will "deal gently with us." The day has been rendered additionally solemn by the death of Mrs. Bradley's infant child.

Feb. 26. At 3 o'clock, A. M. I was informed that Mrs. Dean was more unwell. When I came to her, I feared she was dying,—her hands and feet being cold. She seemed to think herself that her time was short. She repeated several passages of Scripture, expressive of her confidence in God,—among which was this, "Thou shalt guide me with thy counsel, and afterward receive me to glory." She then sung a hymn, "Jesus, my all, to heaven has gone," and engaged in prayer. At the close, she spoke freely and calmly of

her departure, having just commended her infant child and the cause of the heathen to God. She said that she was ready to go,—but I was not ready to give her up. Though she seemed to be ripened for the heavenly world, still I thought of the poor little child, then looked forward to my labors among the heathen, and the thought of being deprived at once, and that so early in my career, of my only earthly friend and companion, and prosecuting my way alone,—was too much for me to endure. But in the midst of my grief, my dear wife reminded me of the goodness of God in allowing us to enjoy each other's society so long as we have, and then pointed me forward to an unending union in heaven, when I felt almost ready to say, "It is well,"—but again the tide returned upon me with redoubled power.

March 1. I have been much encouraged for a day or two, to think that M. would recover. But her conversation about leaving the little one to my care, and of writing to her friends in her behalf, is like a dagger to my heart. She has just said to me, that she did not think she could live long, and that she desired Mrs. Bradley to become a mother to her dear girl, and that we should train it up for the Lord. O, that my dear M. could still live, and enjoy with me this sweet babe, and assist me in doing good to the poor heathen!

2. My sanguine hopes concerning Mrs. Dean's restoration to health have again been blasted by marks of progressive disease. After a day of mingled hope and fear, disquietude and resignation, I have at length been enabled to feel, that whatever the Lord does will be *right*, and though the prospects literally look gloomy, yet spiritually they appear glorious.

5. This day has been one of severe trial of my faith. I have been called to stand by the dying pillow of her in whose counsel and co-operation I had expected much to assist me in preaching Christ to the poor pagans of the East. But God has

taken her to himself, and left me to labor alone. She seemed to be rapidly failing at 8 o'clock this morning, but I had not yet given up the hope, that she might live. She spoke calmly of death, feeling that it had lost its sting, and she had no desire to live, except to do good. Her mind during the forenoon was less wandering than usual, and most of the time she seemed perfectly rational. She experienced two or three distressing spasms in the morning. At 1 P. M. she became speechless, but retained a consciousness of all that occurred. Just before she died, brother Jones read the 14th chapter of John, and the hymn commencing,—

“Happy soul, thy days are ended;
All thy mourning days below;”—

but she was too far gone to understand what was passing in time. At 6 P. M. she ceased to breathe, without a groan or a single struggle. I thought of the expression, “They that *sleep in Jesus*.” Surely this is no less than “the house of God, and this is the gate of heaven.”

4. After returning from the grave, where sleep the remains of my companion, I read with great consolation the promise of our Saviour, “I will pray the Father, and he shall give you *another comforter, that he may abide with you forever*.”

8. This morning, as I stood by the grave of M., the thought that she was in glory, singing praise to the Saviour she loved, and enjoying the pleasures of pure devotion before the throne of God, in concert with Abraham and David and Paul, and the martyrs of other days, and the missionaries of modern times, such as Newell and Judson, and above all, with Christ Jesus, her Lord,—turned my tears and rising sighs to joy and praise to God. I never before felt that I was so near home. O, who would not labor, who would not suffer to give *such* a religion to every creature?

This afternoon we have attended to a funeral sermon preached by brother Parker, from 1 Cor. xv. 55,

on the death of Mrs. Dean. The assembly was large for this place, and the exercises to me deeply solemn. There is a pleasure in associating the hopes of heaven with the trials of earth, which takes away the sting of affliction as well as the sting of death.

On returning to my room, I meditated with much interest upon the first four verses of the third chapter to the Colossians, “If ye then be risen with Christ,” &c. “Set your affection on things above.” Feeling that a strong attachment to time is now destroyed, I hope henceforth to live in such a manner, that “when Christ who is our life shall appear, I may also appear with him in glory.”

BIOGRAPHICAL NOTICE OF MRS. MATILDA DEAN, LATE MISSIONARY TO SIAM.

The following brief notice of Mrs. D.’s life and character is extracted from an Address by the Rev. P. Parker, M.D., missionary of the A. B. C. F. M. at Singapore, mentioned in the preceding journal, and forwarded by Mr. Dean to the Corresponding Secretary.

Mrs. Matilda Dean was the daughter of Mr. Samuel and Mrs. Lydia Coman. She was born in Morrisville, N. Y. in 1813, became pious in 1826, and in the same year united with the Church of Christ. She was a Sabbath-school scholar from childhood, and in this nursery of piety probably received those instructions which, under God, formed her character, and will be the occasion of her rejoicing forever. At an early period she discovered a peculiar sympathy for the suffering at home and abroad, and in childhood would make almost any personal sacrifice to relieve a fellow-creature in distress, and even hazard her reputation in defence of the injured. Subsequently to her conversion she distinguished herself in the Bible class and Sabbath school. And while she mourned over and prayed for the heathen, she did not neglect the needy and distressed

within the reach of her influence. More than four years since she resolved on going to the heathen, and expecting to labor in Burmah, acquired so much of the language as to read the New Testament with readiness. But seeing the providence of the Lord directing her to Siam, the place to which she and her partner were bound on their arrival here, she seemed ready to go.

Her religious experience and missionary exercises were of a sober rather than of an enthusiastic character. At the same time she was regarded by those who knew her best, as eminently free from that spirit which would lead her to do good merely for the name of it. Her views of her Christian character were humble. Often in tears, it was generally because *she* was so *vile*, while the *Saviour* was so *precious*. But this did not impair her Christian zeal, or fatally mar her peace in God. In one of her books, the following lines have been found since her death, written on her passage hither from Pinang:—"Every thing of the future is unknown to us; but I feel that the time has come in which God is to visit these dark portions of the earth with the light of the glorious Gospel; and if he can use one so vile and unworthy, one whose best performances are mixed with so much sin, to aid in this glorious work, I would desire most earnestly to live, and labor, and suffer, and *die*, if thereby the heathen might be raised from the degradation to which sin has reduced them, to the high elevation of Gospel privileges we enjoy, and become sharers of the immortal glory we anticipate. I feel this morning a spirit to pray earnestly, that I may enter on the duties of a missionary with such a temper and in such a manner as shall be pleasing to my Saviour. I feel that without Christ I can do nothing, and if any good is accomplished by such a feeble instrument, surely all the glory will be his, in time and eternity. O let me honor Thee, and I ask no more." Of the same tenor are the following extracts from the few entries in her

journal made after her arrival here.

Jan. 26, 1835. "I find I have occasion to bless God for increasing health and strength. I desire to be engaged in study, and to improve my time in such a manner as to glorify my Saviour in doing good to the souls of my degraded sisters of Siam. I feel entirely incompetent to do any thing towards removing their ignorance and prejudice, and imparting to them the light of life. But since it is the design of the Gospel to effect glorious results through feeble instrumentality, that the power may appear to be of God, I feel encouraged to go forward, trusting in His *all-tried* arm, who has never forsaken his people, but promised to give grace according to their day, and to be with them even to the end of the world."

Feb. 1, Sabbath. She was particularly impressed with the loss of the Sabbaths she once enjoyed; but expressed joy in being permitted to suffer privations and toils for Christ's sake. In the evening she enjoyed a sweet season of meditation and prayer,—could rejoice in an every where present God,—and could earnestly pray, and cheerfully spend "*her short life*, that poor idolaters may know and love him too."

4. "Was exercised with a great deal of pain the last night, which led me to reflect on the dissolution of this body, and my soul's eternal interests. I feel the blessed assurance, that the Saviour is my friend, and that *whenever and in whatever manner* I shall be called from time, *he will accompany me through the dark valley, and bring my spirit safely home to heaven.*" She adds, "I desire to endure pain cheerfully, and to have an eye of faith constantly fixed on the eternal world. O, how transient are all earthly things! How important what we do, should be done quickly!"

Subsequently, when Mrs. D. was enfeebled by sickness, and unable to write, she requested another hand might write to her friends, that she was happy in the consciousness of being *in the path of duty*. "Tell

my friends," she said, "that if I had known all that was to transpire, I should have wished to come." When asked, if she desired to live? she replied, "I should like to live, and labor among the heathen, and to train up my little one to the same work also, to which, from its birth I have consecrated it." But she was desirous that the will of God should be done, and often repeated the lines which have expressed the sentiments of so many dying saints,—

"Jesus can make a dying bed
Feel soft as downy pillows are."

She had frequently requested her husband to pray with her during her illness. But on one occasion, on account of her increased weakness, he declined, upon which she remarked, "Well, we will soon *praise* together."

Burma.

CHUMMERAH.

LETTER FROM REV. J. H. VINTON TO
DR. BOLLES, DATED JAN. 23, 1835.

Sketch of preaching at Maulmein.

Rev. and dear Sir,

Ere the reception of this, you will probably have received our joint letter, which gives an account of the various incidents of our passage, and our safe arrival at Maulmein. The first Sabbath after our arrival we were privileged to hear the man whose praise is in all our American churches. True, he preached in Burman, but though I did not know the meaning of a single sentence he uttered, still my attention was never more closely riveted in any sermon I ever heard. Were I to fix upon any one characteristic of the preacher, which, perhaps, more than any other, rendered his discourse interesting and impressive, I should say it was *earnestness of manner*. It was impossible for any one to escape the conviction that his whole soul was in the work. Every tone, every look, every gesture spoke out in most emphatic language, to tell us that the

man was seriously in earnest, and himself believed the truths he uttered. But what contributed not a little to the interest of the occasion, was the appearance of the assembly. Every hearer sat motionless, every eye was immovably fixed upon the preacher, and every countenance seemed to change with every varied expression of sentiment; now beaming forth joy, as though some joyous news from the other world had just reached them, which before had never gladdened their hearts—now depicting a feeling of anxiety, as though their immortal all, or that of their friends were at stake; and next of deep solemnity, as though standing before their final Judge.

Reception at Chummerah.

We left Maulmein the 2d inst. and on our arrival here, were received by the native church, and indeed by the whole village, with expressions of joy, such as are seldom witnessed on the arrival of a long absent, yet endeared friend. Even the children were not content, without letting us know the interest they felt, by joining their parents in carrying our things up the steep ascent to the house. At evening the whole village came together for worship. It was a season of deep interest to me. I told them as well as my scanty knowledge of the language would allow, the object of my coming among them. The greater part seemed drunk up with interest at the thought, that one was to be devoted to the work of making known to them the messages of mercy through a Saviour. The next day they brought us such fruits and vegetables as the land afforded, and indeed they have continued to make their offerings in such abundance, that hitherto we have been more than supplied. These, though of trifling value, are like the woman's two mites, which in the sight of God, were of more value, than all the offerings of the rich; and seem to presage the pouring out of that divine blessing, annexed to bringing in all the tithes into the store-house.

Hitherto our time has been principally occupied with attention to the sick. The day after our arrival, two were violently attacked with remittent fever, the next day two more, and the day following three more. We were applied to for counsel, and though poorly prepared to give medical advice, or administer medicine, yet we were obliged to do both, and, with the blessing of God, all have recovered, or are recovering. Our success has given us an almost unbounded influence over the natives, and I trust, will be the means of opening a wider door for our future usefulness among them.

General State of the Mission.

Feb. 23. We have a school of more than twenty scholars. Some of them are now members of the church, and the rest we are expecting, with the Divine blessing, will soon be brought into the fold. Indeed we have encouraging indications, that a number of them have already bowed to the yoke of Christ. Six have asked for baptism, but we have put them off a little, that they may give us farther evidence of the genuineness of the change. A little time since, Mrs. V. proposed to them that they should come to our house weekly, when she would spend an hour in instructing them—and praying with them. At the time appointed they all came, and at the close, inquired if they might come the next day, saying they were unwilling to wait a whole week for another such meeting. She consented, and has since met them daily. In my daily excursions among the natives, I am frequently thronged with the little creatures; and what is still more interesting, they not unfrequently join me in proclaiming salvation through Jesus.

I have commenced a course of village itinerancy. My plan is to spend from two to three hours each day before evening worship, in going from house to house, and praying and beseeching all I meet in Christ's stead to be reconciled to God. What will be the result, remains yet to be

known; but I am looking for a glorious harvest of souls. The oath and promise of God is, that the blessed Jesus shall have these darkened multitudes for his inheritance, and though I am most unworthy to be employed as the instrument to accomplish a work so glorious; yet I trust the Lord will deign to use me, that the excellency of the power may appear to be of God and not of man.

I have baptized two, and shall probably baptize again next Sabbath. Inquirers are multiplying, and I trust the time is not far distant, when this whole land shall be Emmanuel's land,—a mountain of holiness, over which the blessed Jesus shall reign without a rival.

RANGOON.

EXTRACTS OF A LETTER FROM MR. HOWARD TO DR. BOLLES.

Hostility to the Mission. Imprisonment of Ko Sanlone.

March 10, 1835.

Rev. and dear Sir,

A vessel is about to leave this port to-day, and believing that it is our duty to acquaint you as far as practicable, with the state of the Mission here, I hastily drop you a line. From the time I last wrote, till the 14th of Feb., Mrs. H. and myself pursued the study of the Burman language, and nothing occurred worthy of special notice, unless it be the fact that there appeared to be a general increasing attention to religious instruction, and the channels in which the streams of life were flowing to these perishing multitudes seemed daily widening and deepening. The rulers, especially the Woongee, had exhibited toward us tokens of special regard. Some, however, of the inferior officers appeared jealous of our influence and were a little disposed to annoy us by urging us for presents, seizing and carrying away the cook for a disregard of their fire laws, &c., although authorized by the Woongee.

Feb. 14. Brother and sister Webb with their little son, departed for

Maulmein, and, unprepared as we were for our situation, we were left alone. Brethren Brown and Cutter, who had just arrived from Ava, embarked with them. As I could neither speak nor understand much of the Burman language, br. Cutter left with me Moungh Shwa Thah, a Maulmein convert, who had been employed in the printing department and understood so much of the English language, as to enable him to interpret a little. Br. Webb also left under my care Ko Sanlone, who had been preaching and giving tracts in his verandah, and who has, for a considerable time, been the only native Christian at Rangoon who has possessed courage enough to speak or act publicly, in favor of the cause of Christ. As br. W's house and mine are on the same street and near together, and br. W's house has the best verandah, Ko Sanlone continued his labors there after br. W. went to Maulmein. About this time br. Judson sent me two Karen Christians, Too-noo and Moungh Pyau, hoping that they might prove valuable assistants to me, in acquiring the language, and performing other missionary labor. Their wish was to go to some of the nearest Karen villages, and be absent a week: I consented to it, and as we were pursuing the study of Burman language, we made arrangements with reference to studying the Burman one part of the day, and the Karen the other. At this time we had with us five boys, and three girls of the Rangoon Karens, beside the Karen boy David Jones, about 12 years old, whom we brought from Maulmein, and who had been for years with Mrs. Judson. Beside these were three or four, who lived near, that came daily, to whom Mrs. H. gave instruction, in several English branches. In respect to all these, we labored unmolested, and with the cheering hope that our labors were not in vain, till the morning of the 25th inst., when Ko Sanlone, after having been on the verandah about an hour, came in and said the Seet Keh had sent for him,

and asked what he must do. (This Seet Keh is an inferior officer, and to use the phraseology of the English residing here, "he is the head man of this street.") I told Ko Sanlone that I thought it best to go, and that Moungh Shwa Thah might go with him and inform me of the result, and I would render him all the assistance in my power. They went, and Moungh Shwa Thah returned in about an hour saying, Ko Sanlone was questioned with regard to his preaching, and confined for further examination. I went to see the Woongee in the afternoon, having Mr. McCalder as my interpreter. On entering into the presence of the Woongee, and being seated, he came toward me, and very pleasantly said, This is the American teacher, and turning to Mr. McCalder, said, What does he want? I told him that one of the rulers had confined one of my men, and I had come to see him about it. What has he shut him up for? he asked. I said I did not know. Ah! he replied, I think he gives writings, that the ruler does not like; and turning to Mr. McCalder, said, Go tell him to let him go. We went out, and proceeded as far as the court house, where a very large number of officers were convened, and Mr. McCalder was informed, that the Ray-woon desired to speak with him. It was then ascertained, that the Seet Keh had excited the minds of all Rangoon against Ko Sanlone, and they were resolved if possible, to put him to death. When Mr. McCalder was seen with me, it was suspected that we had been to the Woongee on this business, and they anticipated very justly the result, and were resolved to counteract it. When they learned the fact, with reference to the Woongee's decision, they all rose upon their feet as by an involuntary impulse, and exclaimed that it was a disgrace to their nation to permit this man to overthrow their religion, and proceeded in a mass to lay before the Woongee their complaint. The charges brought against Ko Sanlone, were many, and ut-

terly false: no one indeed unacquainted with the Burman character can imagine the baseness of their conduct in this affair. The Woongee, I have no doubt, felt himself obliged to forsake the path of justice, and unite with the multitude against the innocent; and still it is believed, that another man so intelligent, so liberal in his views, so honorable in his dealings, cannot be found in the whole nation. Ko Sanlone was now delivered over to these merciless wretches, who insulted him in every way they could devise. He was imprisoned, loaded with chains, sometimes made to labor hard; but I cannot proceed, for the vessel that carries this, is now about to hoist her sails. I shall write again very soon. Suffice it to say, that his release was effected on the 8th of March, attended, however, with considerable expense.

Every native Christian in Rangoon, or nearly every one, has been subjected to a fine, and all Rangoon is filled with fear. Our house has been surrounded by a mob, sometimes for hours. But still the Lord is with us, and we rejoice that it is our privilege to labor in this empire of darkness.

Further particulars of the imprisonment of Ko Sanlone, are given in the following translation of a letter, addressed by Moungh Shwa Thah to Mr. Webb, who was then residing at Maulmein, as mentioned in the preceding letter. Mr. W., after stating that the feeble health of Mrs. W. had induced him to leave Rangoon for a time, says,—

We have just received accounts from Rangoon, which have saddened all our hearts. A few days after we left Rangoon, a Seet Keh, the same vile petty ruler, who broke up br. Kincaid's school, and whipped Moungh Dan, and his fellow teacher, sent for Ko Sanlone, our faithful brother, who has been preaching on the verandah, and giving books for the last six months, and put him in prison. But as br. Howard will give you an account of the affair, I will

only subjoin a translation of a letter from Moungh Shwa Thah, a native Christian of Maulmein, about 18 years old, belonging to the printing department, but remaining with br. Howard in my absence, as interpreter and teacher.

LETTER OF MOUNGH SHWA THAH TO
MR. WEBB,

Superscribed, "*To Ko Dway.—Please to give this into the hands of the American teacher.*"

"I, Moungh Shwa Thah, to the church which is in Maulmein. Because Ko Sanlone lives in the city of Rangoon, and preaches and gives books, the rulers have seized and accused him before the Woongee, in order to put him to death. The Woongee, however, said 'Let him go for this time.' Still the anger of the rulers was not appeased. They therefore consulted together, and when they had replied to the Woongee, he ordered to put him in prison and in irons; which they did, putting irons upon his ankles and about his neck.

"There were from Maulmein, 3 Karens who had come to ask for baptism, one Christian, and one boy who does not yet believe, and 3 Karen school-boys; in all 8. These were all put in the stocks. Seven of them, however, the ruler of Mawbee being their bail, were released from the stocks.

"Ko Sanlone's burden is heavy. But although the rulers desire to touch his life, by the power of God I trust deliverance will come. Yet though he obtain his release, it will cost much money.

"Now because of Ko Sanlone's troubles, and because he has no money, I hope that the church will make him each according to his ability, a little offering, that he may be free.* Ma Min-boo (Ko Sanlone's wife) intends to sell their little daughter, Shway-mee.† Too-noo is

*The church here, have raised 78 rupees for his relief.

† For a slave, to raise money for her father's release, or for providing for his necessities while in prison.

very sick of a fever. All the disciples in Rangoon, keep out of the way, but those from Maulmein are in no danger. Mounng Dan's mother-in-law * who has been much at the house of the teacher, has been fined 10 rupees."

EXTRACT OF A LETTER FROM MR. WEBB TO DR. BOLLES, DATED MARCH 12, 1835.

Hostility to Missionaries not strange.

Alluding to the intelligence received from Rangoon, Mr. W. remarks:—

This will be a heavy blow to inquiry, but we are by no means to look upon it as a strange thing. It has to me been rather wonderful, that there has been no more opposition before. We have come with an express design, to destroy their religion, and we tell them so distinctly, and all their idol hopes we call vain. The very things they doat on, we call sin. What they rely on, as their salvation, we say will prove their ruin. Their heaven, we say, does not exist, and their sacred books we prove before their eyes a falsehood. In fine, our religion is in almost all particulars precisely different from theirs. We certainly have no cause to anticipate the prosperous promulgation of the Gospel without persecution; this persecution only proves to my mind, that the kingdom of darkness sees that light breaks in. And how can they think otherwise. From Rangoon to Ava, tracts have been scattered and read, disproving their sacred things. More than 30 thousand of these books have been given in Rangoon alone, during the past year, and they have produced effects. The Burmans, like all other people, are strongly attached to their religious system, and never give it up without a severe struggle. Here are the customs of their ancient fathers, which they must not violate. Here is a reverend priesthood, whose

* She is not a Christian. Her only offence is, that she has attended our little boy, and brought water for our use.

very pictures are worshipped. Not to reverence them, and fill their rice-pots, is hell. We easily then account for the violent opposition, which we have found daily on the verandah, where the Gospel has been proclaimed.

I wish it may be fully known—that the churches may know how to pray,—that the opposition here is very similar to what we find among universalists and infidels in America. But this shows that the Gospel is adapted to the people here as there. Let then the opposition of the enemies of the cross only nerve, with greater strength, the arm which holds the sword of the Spirit at home and abroad; and may the Divine Spirit make "the word the power of God unto salvation."

Karens baptized at Rangoon in 1834.

Since my last date, Oct. 12, 1834, I have baptized nine more Karens, in all *thirty-one*, and yet we have rejected more than half who have asked to be baptized. And in one instance, I was obliged to send away 21 who came a day's journey, 13 of whom wished baptism, for want of a Karen interpreter, as none of them could speak Burman sufficiently, to conduct an examination. We have a number of interesting young Karens, who, if educated, would make valuable assistants.

EXTRACT OF A LETTER FROM MR. CUTTER TO H. LINCOLN, ESQ.

Baptism of Mounng Thun-aung.

River Irrawaddy,
off Yat t'haung, Feb. 2, 1835.

My dear Sir,

Br. Brown and myself left Rangoon for Ava on the 17th of Nov., with two assistants to go the whole of the way to Ava, and one to go as far as this place. We took with us a large quantity of books and tracts, and set out with the full intention of making a faithful distribution of them to the multitudes on this river, and which I think we have accomplished.

To-day, br. Brown had the pleasure of baptizing a young man by the name of Mounng Thun-aung, a native of this place. He gave good evidence of being a Christian, when we went up, as well as his father,—and they requested we would stop when we returned, in order that they might receive baptism. The old man *seems* to be a real warm-hearted Christian; but, having a good deal of intercourse with Government, he is timid. He evidently wanted very much to receive the holy ordinance, but finally frankly confessed he was afraid. The young man, however, said he *must* be baptized; it was the command of Christ, and he *must* obey it. Feeling perfectly satisfied that he was a proper subject, br. B. baptized him in the name of the Father, Son, and Holy Ghost,—and having received a copy of the *New Testament*, he went on his way rejoicing.

MAULMEIN.

EXTRACT OF A LETTER FROM MR. BENNETT TO H. LINCOLN, ESQ., DATED MAULMEIN, MARCH 1, 1835.

Dear Brother,

Your welcome letter of "June 30 1834," by the new brethren, was most gratefully received, and I do not know how I can better answer it, than to give you a few of the reflections, which passed through my mind, on the return of br. and sister Wade, and the accession of the new brethren and sisters. My mind naturally reverted to the time when I arrived, when this place was comparatively a jungle, the population not half what it is at present, and only *three* persons were laboring for the salvation of souls here. At Tavoy were *two* more. These *five* were all of our denomination, who were at that time making known the power of the cross, in all Burmah and Siam. At that time, there was a small native church in Rangoon, a small one at this place, (and about a dozen soldiers had been baptized,) and a native church just constituted

at Tavoy. Only about 100 had been baptized in all. I used then to feel, truly, "the work is great, and the laborers few." At that time, but few tracts were given, and but few willingly received. Darkness rested upon the land, and thick darkness covered the people. This last remark is still true; but the streaks of light which break through the gloom have been multiplied, the heralds of the cross have been more than quadrupled, the converts to righteousness have been increased to more than 600, and more than 300,000 tracts have gone forth, to tell their tale of salvation through Jesus Christ, and the spirit of inquiry has so far spread, that the powers of hell cannot eradicate it. Now, instead of *two* places, where the torch of the Gospel is held up, to light the poor wanderers in the path to heaven, there are *eight*; Siam, two at Tavoy, Maulmein, Chummerah, Rangoon, Ava, and Arracan; and instead of *five* souls laboring for the spread of truth, there are 33.

Then the press just began to issue its little messengers, and had to struggle hard to supply the demand for tracts, which was soon created on their free distribution. Only one press, and a handful of types were then to be had: now four presses, and a good supply of type, by which means, more can be done in one month, than then could in twelve. Then the New Testament was *translated*; now it is *printed* and *in circulation*. Then the Old Testament was not *half translated*; now it is completed, and one *third printed* and *in circulation*. Then the Karens had but just begun to hear of the Gospel; now *hundreds* have been converted and baptized. Then they had no schools, nor written language; now they have both, and are soon to have the New Testament to read in their own tongue, in which they were born.

Yet these are only a few of the many things I could mention, which have passed in retrospect before me, and really gladdened my heart. Who does not see, when contrasting

the present with the past, that a glorious day is dawning?

ARRACAN.

Our readers have already been apprized (See Mag. for June, p. 248,) that measures were in progress for the introduction of the Gospel into the province of Arracan. Messrs. Comstock and Simons, having been appointed to this service, visited Kyouk Phyoo and Akyab, the places selected for the commencement of their operations, in the early part of this year. The following extracts of letters to the Corresponding Secretary, recently forwarded by them, contain the latest intelligence that has been received respecting the Mission.

EXTRACTS OF A LETTER FROM MR. COMSTOCK.

*Bay of Bengal, East coast,
N. Lat. 16° 35', Feb. 21, 1835.*

Rev. and dear Sir,

After waiting at Maulmein two months for a passage to Arracan, I was at length so happy as to embark the 9th inst. on board a small schooner, (35 tons burthen,) for Kyouk Phyoo. I was obliged to charter a vessel expressly for the purpose, as there appeared no probability of procuring a passage before the rains in any vessel bound to the Arracan coast. It was deemed highly important by myself, and all the brethren at Maulmein, that I should enter my field of labor as soon as I could, certainly before next fall. To do so, I must go about this time. A passage by way of Calcutta might perhaps have been procured, but it would have been an uncertain and long one, and the expense would probably have been about as much as it now is. I have on board eight large boxes of tracts and a few Testaments, &c., in all nearly a million and a half of pages. Wind and current are decidedly unfavorable to our progress and we proceed very slowly. It is indeed possible that the vessel will not be able to make Kyouk Phyoo. While at Maulmein I was able to accomplish

but little, as I was entirely unsettled. A small part of the time I pursued the language with a teacher, but most of the knowledge of the language which I acquired there, was by translating and conversing with the natives. I visited a few of the neighboring villages with br. Bennett, conversing with the people, distributing tracts, &c. I preached several times to an interesting assembly of soldiers and others in the English chapel. The little church which has been raised up through the instrumentality of the missionaries, in many respects appears well. I have become much interested in Arracan, and am pleased with the particular location assigned me, Kyouk Phyoo and the adjoining region. My means of information however, have not been very ample, and perhaps actual observation may change my feelings in some respects.

Feb. 26. We are indeed proceeding at a very slow rate, being now about ten miles above where I commenced writing. Last Sabbath while the vessel was at anchor, I visited a small village on the shore, and commenced my labors in Arracan. I read the catechism to two small congregations, tried to tell my hearers something about Christ and left with them a few tracts. All that I read and said to them was new: they had not before heard of Christ. They will soon return to the village, a few miles in the interior, to which they belong, and carry to its two hundred inhabitants, tidings of the new religion. The Lord can make the little knowledge they now possess, the means of their salvation.

March 4. The Lord has been kind to us, far beyond our fears, and has brought us safely through rocks and shoals to the place of our destination. We anchored this evening in Kyouk Phyoo harbor and just off the village. The master attendant of the port has been aboard, and kindly invited us to his house till we can make other arrangements for ourselves. We expect to go ashore in the morning, and shall by no means be sorry to find a place which we may call home,

at least for a season. The friends at Maulmein were indeed very kind; but still we were glad to leave them, to go where we were more needed, and where we might settle for a time. How long I shall remain at Kyook Phyoo I cannot now say, but undoubtedly I shall not leave till after the rains. I want to look at some important places in this vicinity and then make arrangements for a permanent location. My principal business while here will be the study of the language.

7. We reached Kyook Phyoo the evening of the 4th, in safety, and were very hospitably received by Mr. Adams, the master attendant of the port. We remain with him till I can fit up a house built for a school, which is now vacant, and can be made tolerably comfortable without much expense. I like the appearance of things here very well.

EXTRACTS OF A LETTER FROM MR. SIMONS.

Akyab, March 28, 1835.

Rev. and dear Sir,

My last from Maulmein was to inform you of my leaving that place for Arracan in the vessel chartered by Mr. Comstock. On the 4th inst., after a tedious passage of 23 days, we safely arrived at Kyook Phyoo. This is a military station, and has about two thousand natives. Having an opportunity to visit Ramree, I went in company with Mr. Comstock and we returned immediately. Ramree is the largest town on the island of Ramree, and is supposed to contain about 7000 inhabitants. After staying at Kyook Phyoo a few days, for an opportunity to go to Akyab, I took my passage in the dawk, an open boat, on the 17th, at 6, P. M. and on the 20th at 6, A. M. I arrived at this place. I have been detained here longer than I expected, waiting for a boat; in the mean while I have endeavored to see as much as possible of the town, and to obtain information respecting it and the surrounding country. The town and country have been, and I believe still

are, considered unhealthy to Europeans on account of the noxious vapors that rise from the low ground, where much rice is cultivated. The population is more numerous than in any other town, and the whole district larger than any other in the province. The small-pox has been raging throughout the Arracan province for some months, and has carried a great many natives off. They are dying daily with it.

The only missionary here is the Rev. J. C. Fink, of the Serampore Society. The number of his church in Akyab is about 17, and in all in the country from 40 to 50.

I shall leave this for Kyook Phyoo this morning in a Government gunboat, and from thence to my family at Maulmein. As soon as I return, I shall forward to you my journal and some particulars of the Hill tribe, which I was permitted by a friend to take from manuscript.

Liberia.

LETTER OF REV. W. G. CROCKER TO DR. HOLLES.

*Brig Susan Elizabeth,
off Monrovia, Aug. 15, 1835.*

Rev. and dear Sir,

After a short and pleasant passage of 32 days, we dropped anchor at Cape Mesurado on the 12th inst. at 10, A. M. We have had pleasant weather during the voyage. With the exception of sea-sickness which has continued more or less during the voyage, our health has been good.

In looking back, we see abundant occasion to adore the goodness of God to us. Good weather, very agreeable company, and the kindness of an obliging captain, officers and crew have greatly contributed to our comfort, and call for grateful acknowledgments to our Heavenly Father.—We have also found that He whose presence fills the hearts of his people with joy on land, is the “confidence of those who are far off on the sea.” Morning and evening

we have had prayers on deck or in the cabin, and on the Sabbath we have had a sermon on the deck. These have been precious seasons, and I trust they will furnish occasions of grateful recollection through eternity. It would be gratifying to be able to record some instances of conversion to God among the seamen. But, though the word of God has been listened to with an apparent degree of interest, and though private conversation on the subject of religion has met with respectful attention, yet we know not that a radical change has been wrought in the heart of any one on the voyage.

Claims of Seamen.

Never have I been so impressed with a view of the claims which this class of the community have upon the sympathies and prayers of the Christian public. Spending most of their time away from their friends, away from many of the most important means of grace, they are exposed to a variety of temptations to which they would not be exposed at home, while they are free from restraints which are thrown around the path of the young who reside on shore. They are an exceedingly useful class of the community, and I hope the now incipient efforts of Christians in their behalf will be greatly increased, and so much blessed, that their conduct, instead of increasing, will remove some of the most powerful obstacles to the success of missionary operations in heathen lands.

War between the Natives and Colonists.

On our arrival, we heard of a war between the natives and the colonists at Bassa Cove. On the night of the tenth of June last, the natives under King Joe Harris came upon the colonists at Port Cresson, at Bassa Cove, and destroyed twenty-one individuals, four of whom, two males and two females, were members of the little Baptist church there. The natives took the children by the hair of the head, and hewed them in pieces. The Agent, Mr. Hankinson

and his wife, being sick at the time, very narrowly escaped with their lives. The rest, about 50 or 60, fled to Edina, at Grand Bassa, and were afterwards brought in a vessel to Monrovia. There are many reports respecting the cause of the attack; but I do not feel prepared to state particulars till further informed. It is a serious affair; and it will require much wisdom on the part of the Government here to manage it properly. Dr. Skinner intends to go to Bassa Cove at the beginning of the next week, to make an investigation of the affair, and we hope peace will be restored. When the news reached Monrovia, 150 men were sent to Bassa Cove with arms and ammunition. These attacked the natives, drove them back, and burned one of their villages. One of the 150 was killed.

Prospects of the Mission.

Brother Mylne and myself have conversed with br. Hilary Teage respecting his entering the service of the Board. But being now employed as Secretary of the Colony, it is thought by Dr. Skinner and himself, that present exigencies require that he should remain where he is for a time. He thinks he shall be pleased to enter into the service of the Board as soon as he can consistently leave his present situation. He says the facilities for introducing the Gospel among the natives, are greatly lessened by the wars which exist from the Galinas down to the Kroo country. These wars are fomented and continued undoubtedly by the Slave trade. Oh Africa, my heart is pained when I think of thy wrongs! For several days two Spanish slavers have been lying at anchor in sight.* One of them lies between us and the shore, at a short distance from our vessel. The captain says he intends to take one hundred slaves. His vessel is about 60 or 80 tons. As it respects our future operations, it is impossible

* Since I commenced this letter, another Spanish slaver has come to an anchor here.

to form any definite plan till we have been on shore for a time. I trust we have come hither at the direction of our Heavenly Father, and that he will open to us a field of usefulness. Our eye was on Bassa Cove, as probably the most suitable place to commence our operations, as it was connected with a very large tribe of natives. But this prospect is for the present cut off. "As the eyes of a handmaid to her mistress," so may our eyes be directed to the Lord, to catch the first intimation of his will concerning us. The graves of 21 of our missionary brethren and sisters in yonder grave yard at Monrovia, remind us of the importance of having our loins girded about, and our lamps trimmed and burning. We earnestly request the prayers of our Christian friends in America. We hope they will not forget poor, benighted, trodden down Africa. May their petitions continually ascend to the God of the oppressed, the Friend of the friendless, that he would raise the degraded sons of Africa from their present abject state, to the dignity of the sons of God. One of the Kroomen employed in unloading the vessel came to me yesterday, with an English Testament, (which he called a pray-book,) to sell. I told him he must learn to read. He said "Me no learn for read. No good for Kroomen learn for read. Not my country fash. My god say no learn for read." I told him his god was wicked to tell him so. He says, "S'pose Kroomen learn for read, he no go Kroo country 'gin. We die one time. Dey tink him be witch, dey give him saucy wood," [poison wood, with which they try witches by making them swallow it]. This, from what I can ascertain from other sources, is the truth. From motives of envy or superstition, they will not allow any of their own tribe to learn to read. This is I believe peculiar to this tribe. The natives in the interior are desirous of instruction.

Captain Lawlin, whose conduct towards us during the voyage merits our highest encomiums, having kindly offered us the accommodation of

his vessel, Brother Mylne and his wife, Dr. Skinner's daughter and myself, have concluded to make it our home, till arrangements could be made for our going to Millsburg. We expect to get away on Monday. Our brig lies about three miles from the town, in going to which we have to cross a bar at the mouth of the Mesurado river. Brother Mylne and myself have been to Monrovia twice, to see about the landing of our goods.

As the brig Louisiana, Williams, is about to sail for Norfolk, I embrace this opportunity of sending by her. The brig Ruth, (Taylor,) is at anchor here, and will sail in a few days for America. The ship Indiana, which sailed from Savannah with emigrants twelve days before we did, has not arrived.* Mr. Pinney, Mr. Whitehurst, Mr. Finley, and Mr. Hankinson and wife, all intend, I am told, to return to America in a few days. This will leave only one white person at Monrovia besides those of us who have just arrived in the Susan Elizabeth. Still I feel contented and willing to labor here for the cause of the Redeemer. The schooner Harmony has just arrived from Baltimore, with 27 emigrants—43 days passage. She is bound to Cape Palmas.

Remember us in your prayers, that God may give us grace to be faithful in his cause.

Aug. 17. Yesterday we attended public worship on shore. The two Baptist congregations met at the meeting-house of the Second Baptist church. Brother Mylne and myself preached to them. There is an effort making to unite these two churches into one. This seems desirable. As br. Mylne, his wife and myself were returning to the Brig, after meeting yesterday afternoon, the boat came near being sunk on the bar. A wave broke over the boat, and partly filled it. But a merciful

* Have since learned that the Indiana arrived at Bassa Cove last Thursday. The emigrants are still on board the vessel. Whether they will land at Edina, or come to Monrovia, is not yet determined.

Providence preserved us. We found literally verified the promise which we had just been repeating. "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee."

Indian Stations.

THOMAS.

EXTRACT OF A LETTER FROM MR. SLATER, DATED THOMAS, AUG. 13, 1835.

Your early answer to my last was received the 24th ult. We were much gratified to hear that we may expect one or two females to join us this season. Since my last, we have had seasons of sorrow and of joy. On the 22d ult. our dear sister Gordon closed her earthly career, and her spirit winged its way, where the wicked cease from troubling, and where the weary are at rest, and where she unites with kindred spirits, in celebrating her Redeemer's praise in a world without end. This sister had been a member of our family during 12 months, and a useful member of our church during 3 years. "The memory of the just is blessed." A funeral discourse was delivered the Sabbath following, at a school-house, near the residence of the deceased, 6½ miles from the mission premises. Our daily, with our Lord's day meetings, have continued without interruption, both in English and Indian. On account of the numerous calls among the natives, I proposed to the English people, to select one of their number, to read a discourse every Lord's day; with which, after expressing regret, they complied. The people have adopted the same course at the village below, 6½ miles distant, and also at the settlement above, 35 miles from us. At each of the 3 villages they have, in connection with their meetings, a Sabbath school. O may these feeble beginnings result in the prosperity of Zion, and be a preparatory step for the reception of the minister of the Gospel. Could there be but

one champion of truth in these parts to visit these settlements and to encourage their efforts, much good would result. The native brethren appear to grow and thrive. Our white brethren often express their shame after attending our conference meetings, that they should be so backward and lifeless when the Indians are so forward and active. One of our boys named Abraham Faw, reads in the Indian Testament every morning at sunrise, at the meeting-house at the village, where the brethren collect for worship. Every evening I attend, and read and expound the word of God. These evening meetings afford me much pleasure. After ringing the bell, 20 to 40 collect, and with eager attention listen to the word spoken. If ever I felt the influence of the Spirit in preaching, it is at these meetings. When I go praying, I invariably return rejoicing. There is indeed peace and joy reserved to the hungry soul. I am often reminded of the words of Paul, "when I am weak, then am I strong." I live too far from God daily, and too inactive in his cause. I think I rejoice in the prosperity of Zion, and long for the increase of vital piety and godliness in my own heart, and in the hearts of the dear people of my charge. It is hoped that those who may join us, may be devoted females, who may feel the worth of immortal souls, and be ready to lead the young and tender youth to Jesus. It has been our regret, that Mrs. S.'s health has been such, for many months past, as to deprive her of the satisfaction of visiting and laboring with the females, and conducting the prayer meetings. It has given me satisfaction, to hear, at our inquiry meeting, the most aged female converse, and even with many tears when relating the exercises of her mind. She does not profess religion, but Noonday thinks that the Spirit is working in her heart. And shall not He, who hath commenced a good work, carry it on? O that very many may be thus pricked in their hearts.

SHAWANOE.

EXTRACT OF A LETTER FROM MR. MEEKER, DATED SHAWANOE MISSION HOUSE, AUG. 12, 1835.

Operations of the Press.

I have printed this spring and summer 400 Putawatomie books of 84 pages,—1000 Choctaw books of 59 pages,—1000 Creek 1st books of 32 pages,—1000 Creek books, containing the Gospel by John, promiscuous selections from Scripture, and hymns, of 192 pages,—and am now printing 250 books for the Presbyterian missionaries among the Ioways, containing selections from brother Merrill's Otoe Books, (the languages being the same) of 32 pages,—all according to the New System.

I expect to dismiss my assistant in a few days, and be again alone.

I lately visited the Ottawas, staid with them two nights, had much friendly intercourse, and was much pleased with my visit. They are anxious that I soon remove among them, to teach them to read and write, &c.

India within the Ganges.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Mission to the Mahrattas.

Bombay.—Three missionaries, one superintendent of native schools, one printer, and their wives, and one superintendent of female schools.

Ahmednuggur.—Two missionaries, one superintendent of native schools, and their wives, one native assistant and one itinerant missionary. On their way to the mission, one missionary, one printer, and their wives. About 15,837,000 pages have been printed in the Mahratta language. A part of the printing is now performed on the lithographic press. A type and stereotype foundry is also connected with the establishment.

The schools are nearly in the same state as last year, when the number of scholars was 1295 males and 299 females. An asylum, or charity school, was opened at Bombay in the summer

of 1834, for the reception of native orphan girls, and of other poor female children.

Mission in Southern India.

Madura—about 120 miles west of Jaffna, and about 75 from the sea shore. Two missionaries and their wives.—Three native assistants. A school for boys and another for girls had been opened, each with a few pupils, and it is the intention of the missionaries to commence boarding-schools for both sexes as soon as possible. Of the twelve scholars in the boys' school, five were of the Brahminic cast.

WESTERN FOREIGN MISSIONARY SOCIETY.

Lodiana; the most remote of the English stations in India on the north west, near the river Sutlej. Population, about 25,000. One missionary. On their way, two missionaries and their wives, and one female assistant. Arrangements are making to send out a second reinforcement, consisting probably of 12 or 13 persons.

We have now given, in connection with statements of the operations of English Societies, presented in the Magazine for September and October, a complete view, so far as our means of information extend, of the number of missionary stations, missionaries, &c., now in India, whose object is the promulgation of the Gospel throughout that vast and populous region of the globe. Our object in so doing, has been not merely to communicate intelligence that may interest our readers, but to illustrate in some measure, how few and scattered are the laborers that have gone forth to the harvest, and how much remains to be done, even in that country where modern missions were earliest formed. In hope that the impression may be deepened, which should be made on every Christian heart respecting the extreme disparity which exists between the supply of foreign laborers and the demand, we subjoin brief extracts from representations made by men who "speak what they know, and testify what they have seen."

The first is from a letter of the Rev. Mr. Yates, missionary of the English Baptist Missionary Society, at Calcutta, published in the Baptist Missionary Herald of February last.

Scarcity of Laborers.

"I fear," Mr. Y. remarks, "from the few missionaries that have of late come out, that the friends of missions do not take a right view of this field of labor. The fields are really white unto harvest. Through the rising generation religious knowledge has been considerably diffused, and may be diffused to any extent that laborers can be supplied. When compared with other parts of Asia, India is really an inviting field; but oh, the scarcity of the laborers. In *this vast city*, at *this time*, there is only *one European* missionary among all denominations, who is *entirely* engaged in preaching to the natives. There are two or three in the suburbs employed in schools; but what are they among such a population? Need we wonder that some should mock our weak attempts, as the Samaritans did the Jews? I know God will not despise the day of small things; but it is worthy of inquiry, if we expect them to increase, whether an increase of the means is not requisite. If the church can say that they do their utmost, then the blood of souls, daily perishing in India to a fearful amount, will not be required at their hands. God grant it never may!

The representations of Mr. Yates are sustained by the last Report of the Calcutta Corresponding Committee of the Church Missionary Society, from which we extract the following.

"Strictly speaking, (the Report says,) nothing has been done commensurate either with the facilities which, as Christians, we possess, or the great work which remains to be effected. The field of missionary labor is wide; and as yet, notwithstanding all the labor which has been bestowed upon it, a very small part of it is under cultivation. We want

more laborers, more faith, more prayers, more active exertions. The fields here truly may be said to be white unto the harvest. But then, who are to reap them? In the whole of these interesting scenes, *your* Society have only *two (European)* laborers; and one of them incapable of work, through sickness, during a great part of the year. It may well be asked, What are they among so many? Oh for the spirit of a Schwartz, a Martin, a Brainerd, to animate the minds of some of the talented youths of ——— and ———, to induce them to listen to the cry, Come over and help us—and gladly to lay their honors and acquirements at the feet of Christ,—and to feel that they are worth possessing only where, by the grace of God, they are thus consecrated to the highest and noblest purposes.

DEPARTURE OF MISSIONARIES.

Rev. D. Newton Sheldon, of Suffield, Conn., and Mrs. R. H. R. Sheldon, of this city, and Rev. Erastus Willard and his wife, of Grafton, Vt., have been recently appointed by the Baptist Board of Foreign Missions, missionaries to France. Mr. and Mrs. Sheldon left this city the 15th ult. for New York, to be joined there by Mr. and Mrs. Willard, to take passage in the first packet for Havre. Mr. S. is to be stationed at Paris, and Mr. W. in the vicinity of the Baptist churches in the *Département du Nord*. Mr. W., previously to his entering the service of the Board as a foreign missionary, was pastor of the Baptist church at Grafton. Mr. S. is a graduate of Williams College, and more recently of the Newton Theological Institution.

Miss Mary Bond of this city, and Miss Sarah Day of Saratoga Springs, have also recently departed for Thomas Station, on Grand River, under appointments of the Board. Rev. Chandler Curtis commenced his labors among the Cherokees, as a missionary of the Board, June 18.

Account of Moneys received in Donations, by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from September 15 to October 15, 1835.

From Woburn Bap. Ed. and For. Miss. Soc., with col. at Mon. Con. of Prayer—per Rev. T. B. Ripley,	37,59
Berkshire Bap. Asso., Luther Washburn, Esq., Treas., for Bur. Miss., 108,11—for China Miss. 15,25,—per Dr. Campbell,	123,36
Bastard, U. C., Fem. For. Miss. Soc.—per Rev. S. S. Day,	4,73
Boston—four ladies of Fed.-st. Bap. ch., for sup. of a native reader, to be selected by Rev. Mr. Wade—per W. Reynolds, Esq.,	100,
Beaufort, S. C.—a friend to the Burman Mission, to be applied exclusively to that Mission—per Mr. D. Bythewood,	20,
A friend in the country, for Bur. Miss., by Mrs. Baldwin,	5,
Canton, N. Y. ch., for outfit of Rev. S. S. Day, in cash	12,94
Sennett, N. Y. ch., do. do. do.	13,87
Alleghany Co. For. Miss. Soc., avails of jewelry,	64 ——— 27,45
Roxbury, Mrs. Waters, for Bible in Burmah,	2,
Young Ladies connected with the Bap. Cong. for the ed. of Burman child, named Mary A. Leverett, per Rev. W. Leverett,	50, ——— 52,
Malden, Bur. Bible Society, per J. Crane, Esq.,	17,
Boston Bap. Asso., from various sources, per J. B. Jones, Esq.,	90,39
Warren, N. Y., by Mr. Judson, for sup. of native Bur. preachers, 3,	
Beaufort, S. C. and vicinity, for do. do.	47,
Beaufort Fem. Juv. Soc., to educate Burman child, to be named Elizabeth Stoney, per Miss E. Macomber,	10, ——— 60,
New Brunswick, Dea. Tho. Pettingill, per Mrs. Mears,	15,62
Boston, J. B. Jones, Esq., 100—J. J. Low, Esq. 100, per J. B. Jones, Esq.,	200,
New York, For. Mis. Soc. of First Bap. ch., per J. M. Bruce, Treasurer,	300,
Westfield, Bap. Asso. for Burman and China Missions, Burman Bible and tracts, &c. as appropriated by S. Root, Esq. Treas.,	230,25
Mrs. A. Perry, avails of gold beads, per Rev. L. Ingalls,	3,30
Framingham, Fem. Mite Soc. to ed. Bur. youth, named Charles Train, per Mrs. Wilder, Treas.,	27,
Rev. Alanson Reed, funds contributed for his outfit,	94,16
Charleston, S. C., General Com. of the Bap. Asso., col. in Welch Neck ch., 16—Mr. Manly's ch., 44,37,—in answer to Dr. Judson's request for medicines, per A. C. Smith, Treas.,	60,37
Contributions for the outfit of Rev. Messrs. Shuck and Davenport and their wives,	
Virginia Missionary Society,	183,84
Richmond, Miss. Society of First Bap. ch.,	146,19
“ Youth's Miss. Society of Second Bap. ch.,	103,49
“ Fem. Miss. Society of Third Bap. ch.,	108,39
Bruington ch.,	61,12
King and Queen co., Fem. Hazeltine Society,	45,
Portsmouth, Miss. Society,	41,22
Virginia, various sources,	33,64
Baltimore, Sharp street ch.,	23,72 ——— 746,61
Donations to Rev. Messrs. Reed and Day, from various sources,	26,62
Raynham, Mass., widow Dean, per Rev. Mr. Sanford,	50
Blockley, Bur. Ed. Soc., to ed. Bur. youth, named Levi Tucker, per Rev. L. Tucker,	55,
Kennebec Association, Maine,	15,27
Penobscot Association, “	24,
Penobscot Auxiliary Miss. Society, L. Morrill, Treas.,	54,
J. H. Counce, 2,00—D. McCallum, 50—W. Johnson, 2,00, 4,50	
Nobleborough, collection,	24,37
per Rev. J. A. Warne,	122,14
Am. Bible Society, for procuring and circulating the sacred Scriptures in France, 500—Also from the same for the same in Germany, 500, by H. Van Wagenen, Esq., Treas.,	1000,
Boston, Miss Eunice B. Wells, for the ed. of two Bur. children, to be named John Batchelder Wells and Abigail Richardson Wells,	90,

George Town, N.B. a female, for Bur. Miss., per Rev. H. Braceley,	4,
Middlesex and Norfolk Aux. Bap. Miss. Soc.,—J. Fosdick, Treas.,	100,
Bryan Co., Geo., Great Ogeechee Bap. ch., for African Miss.,	
per T. Clay, Esq.,	2,15
Welch Neck Asso., S. C. viz. Miss. Soc. of Darlington ch., 20—	
Mizpah ch., 43,62—Chas. Beaves, 5,—two others 2,—Welch	
Neck ch., 232,62—Antioch ch., 5,	307,24
Moriah Asso., from individuals,	12,05
Bear Swamp, 50—Ebenezer ch. N.C., 25—Cash, 10 and	
51—Lamberton, 5,42—Plumer's M. H., 60—Fayette-	
ville, 4,40—Cartledge's Creek, 33,38—Cedar Creek,	
8,95—Wadesboro', 5,—Chesterfield C.H., 17,84—Chester-	
field C.H. Fem. For. Miss. Soc., 7,—J. Timmons, 5,—Mrs.	
Burns, 1,—three children, 30—John Massey, jr. 5,—T.	
E. Hart, 5,	100,25
Charleston and Welch Neck chs. for medicines for Bur. Mis., 5,	
Servants, for the African Miss.	1,05
per Rev. Jesse Hartwell,	
Edinburgh, Scotland, John Dunlop, Esq.	425,59
Boston, Bap. For. Miss. Soc. aux. &c., Dea. James Loring, Treas.,	25,
Richmond, Va., Fem. Miss. Soc. of 2d Bap. ch., 47,50—Youth	519,37
Miss. Soc. of do., 36,21—Miss. Soc. of 1st Bap. ch., 25—Vir-	
ginia Bap. Miss. Soc., 20,45, per Rev. J. B. Taylor,	129,16
Westport, N. Y., Benjamin Angier, the earnings and gift of a	
poor old man,	1,
Kennebec Aux. For. Miss. Soc. connected with Bowdoinham As-	
sociation, Jos. Fogg, Esq., Treas.,—per John Lambert, Esq.,	200,
H. LINCOLN, Treasurer.	

TO PATRONS OF THE MAGAZINE.

According to a recent decision of the Board of Managers, the Magazine will be exclusively devoted, on and after January 1, 1836, to subjects relating to Missions. At the same time, to remove all hindrance to the widest desirable circulation of the Work, the Board propose to reduce its price to \$1,00 a year, while it will retain nearly the same amount of matter. It is also contemplated to furnish a copy of the Magazine gratuitously, to the Secretary of every Auxiliary Society, and to the Pastor of every church, which shall regularly take a collection at the Monthly Concert, for the benefit of the Missions under the direction of the Board. A fuller statement in regard to the proposed changes, will be given in a future number. In the mean time, we call upon Pastors of churches, and other friends of Missions, to aid in this attempt to give to the Magazine the circulation which the objects to which it is auxiliary, claim. It is obvious, that the great reduction in its price can be met only by a correspondent increase of the number of its subscribers. But we deem it a consideration of higher moment, that the intelligence which it will give, should, if possible, be brought directly and regularly before the eye of every individual, who aids or can aid the Foreign Missionary cause. Will not our friends who seek the prosperity of Foreign Missions, give their early attention to this object. We would particularly suggest to Ministers, and other individuals, who, as above proposed, will be entitled to a copy of the work gratuitously, that, as it will be necessary they should make application for the same to the publisher, this will furnish a very convenient opportunity to forward the payments (which, in all cases, should be in advance) of five or ten subscribers or more, whom they may obtain for the Magazine. Letters containing five or more subscriptions, may be forwarded by mail, at the expense of the publisher. All other communications, should be sent post paid. To be in season for the January number, subscriptions should be in the hands of the publisher on or before the 1st of December.

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